# The Commonweal

## A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 8, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXIII | Friday, November 29, 1935 | NUMBER 5


## CONTENTS


President Roosevelt and Mexico ..... 113
Week by Week ..... 115
State Power and Freedom..John Marion Egan 117
What Names Mean in Rumania.....
Charles R. Joy 120
A Nun.....Terence O'Donnell 122
An Unpublished Poem by Emily Dickinson.... 124
What Science Doesn't Know.....
T. Swann Harding 125
Seven Days' Survey ..... 128
The Play.....Grenville Vernon 132
Communications ..... 133
Books.....George N. Shuster,
Doris Cunningham, Frederic Thompson 135



Previous issues of THE COMMONWEAL are indexed in the *Readers' Guide* and the *Catholic Periodical Index*


# PRESIDENT ROOSEVELT AND MEXICO

THAT religious persecution, of no matter what degree of violence and injustice, carried on by any government against its own citizens or subjects, within its own boundaries, is not and cannot be the concern of the government of the United States, under its present administration, is the doctrine laid down, clearly and emphatically, by President Roosevelt, in his letter to the Supreme Knight of the Knights of Columbus, Martin H. Carmody. According to President Roosevelt, in informing Mr. Carmody "of the attitude of this administration in the matter of the policy pursued by the government of Mexico toward religious activities in that republic—the right of United States citizens resident or traveling in foreign countries to worship freely, to conduct services within their houses, or within appropriate buildings maintained for that purpose, is desired by this government." However, "there has not been brought to this government during the past year a single complaint by any United States citizen that such opportunities in Mexico have been refused him." Therefore, the only question which the President can recognize as being of practical rather than theoretical interest is that relating to the religious situation of Mexicans within Mexico. On this point, his language is lucid, direct and uncompromising. He says: "In respect to the rights enjoyed by Mexican citizens living in Mexico, it has been the policy of this administration to refrain from intervening in such direct concerns of the Mexican government. That policy of non-intervention I shall continue to pursue."

The President, however, makes a distinction between his policy, and what he, and other American citizens, may, or may not, think about the religious situation in Mexico, or anywhere else outside the United States. That distinction, and what appear to be its logical consequences, consti-


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tute the most important parts of his letter—a letter which bids fair to become a landmark in modern history because of the bearing it has upon the gravest problem of our times, namely, the swiftly growing tendency of governments to use all their enormous powers and influence to destroy religion, or to deny religious considerations any place in the objective interests of any government.

Immediately after laying down the doctrine that the religious rights "enjoyed" (or, we must assume, not enjoyed) by Mexican citizens living in Mexico, are the direct concerns of the Mexican government alone, the President proceeds one step further in disassociating his administration from any official interest in such a matter, by saying that "this government does not assume to undertake any accurate determination of what the facts in such domestic concerns of other nations may be." Which policy, of course, forbids any action such as that contemplated by Senator Borah's resolution calling for an official investigation of the Mexican religious situation.

President Roosevelt, however, emphatically points out that his "policy of non-intervention can in no sense be construed as indifference on our part. I repeat what I stated publicly in San Diego, California, on October 2, last:

" 'Our national determination to keep free of foreign wars and foreign entanglements cannot prevent us from feeling deep concern when ideals and principles that we have cherished are challenged. In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.

" 'It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves complete freedom to embrace, to profess and to observe the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison, "We hold it for a fundamental and inalienable truth that religion and the manner of discharging it can be directed only by reason and conviction, not by force or violence."'

"This statement, I now reiterate to you."

In other words, the government of any nation which has been officially recognized by the United States, and has thus become, officially, at any rate "a good neighbor," may persecute its own subjects, or citizens, or slaves, because of their religious beliefs and practises and customs, as violently and as unjustly as that government chooses to do—even if such conduct is in flagrant contradiction of "the principles of liberty of conscience, of religious freedom and equality before the law," which "concepts are deeply ingrained in our national character."

In the letter to which the President replied, nineteen instances in which various American Presidents, or American legislative bodies, had not acted upon the new principle of complete indifference on the part of the United States, officially, to religious or racial persecutions in other countries, had been quoted. To this, President Roosevelt replied as follows:

"Inasmuch as you have referred in your letter under acknowledgement to the policy pursued in such matters as this by previous administrations and have mentioned specifically the administration of President Theodore Roosevelt, it may not be inappropriate to call to your attention the statement of former President Theodore Roosevelt contained in his Annual Message to the Congress of December 6, 1904:

" '. . . Ordinarily it is very much wiser and more useful for us to concern ourselves with striving for our own moral and material betterment here at home than to concern ourselves with trying to better the condition of things in other nations. We have plenty of sins of our own to war against, and under ordinary circumstances we can do more for the general uplifting of humanity by striving with heart and soul to put a stop to civic corruption, to brutal lawlessness and violent race prejudices here at home than by passing resolutions about wrongdoing elsewhere.'

"You and I abhor equally, I trust, religious intolerance, whether at home or abroad. For my own part, however, I decline to permit this government to undertake a policy of interference in the domestic concerns of foreign governments and thereby jeopardize the maintenance of peaceful conditions."

In a statement given out by Supreme Knight Carmody, accompanying the release of the President's letter to the press, it is pointed out that only one portion, and that not the operative portion, of what Theodore Roosevelt said, was quoted by President Franklin D. Roosevelt. The remainder of the passage, including the sentences lifted out of their context by the President, ran as follows:

"Ordinarily, it is very much wiser and more useful for us to concern ourselves with striving for our own moral and material betterment here at home than to concern ourselves with trying to better the condition of things in other nations. We have plenty of sins of our own to war against, and under ordinary circumstances we can do more for the general uplifting of humanity by striving with heart and soul to put a stop to civic corruption, to brutal lawlessness and violent race preju-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dices here at home than by passing resolutions about wrongdoing elsewhere. Nevertheless there are occasional crimes committed on so vast a scale and of such peculiar horror as to make us doubt whether it is not our manifest duty to endeavor at least to show our disapproval of the deed and our sympathy with those who have suffered by it. The cases must be extreme in which such a course is justifiable. There must be no effort made to remove the mote from our brother's eye if we refuse to remove the beam from our own. But in extreme cases action may be justifiable and proper. What form the action shall take must depend upon the circumstances of the case; that is, upon the degree of the atrocity and upon our power to remedy it. The cases in which we could interfere by force of arms as we interfered to put a stop to intolerable conditions in Cuba are necessarily very few. Yet it is not to be expected that a people like ours, which in spite of certain very obvious shortcomings, nevertheless as a whole shows by its consistent practise its belief in the principles of civil and religious liberty and of orderly freedom, a people among whom even the worse crime, like the crime of lynching, is never more than sporadic, so that individuals and not classes are molested in their fundamental rights—it is inevitable that such a nation should desire eagerly to give expression to its horror on an occasion like that of the massacre of the Jews in Kishenef, or when it witnesses such systematic and long-extended cruelty and oppression as the cruelty and oppression of which the Armenians have been the victims, and which have won for them the indignant pity of the civilized world."

As Mr. Carmody says: "It was in connection with the subject-matter of this message that President Theodore Roosevelt directed his Secretary of State, John Hay, to instruct the American Chargé d'Affairs at St. Petersburg to make representations to the Russian government on the condition of the Jews in that country."

Of course, however, the President was fully aware of all that Theodore Roosevelt said, and did, on the occasion of the Kishenef pogrom. He ignored all except the words which strengthened his own position of absolute official abstention from any form of concern with religious or racial persecution in other countries. Officially, the Totalitarian Tyranny, which now persecutes the helpless millions of Mexican Catholics, is a Good Neighbor of the American administration. Officially, that Tyranny is of course immensely strengthened in its course by President Roosevelt's statement of the new policy of absolute non-intervention. Germany, Russia, and Italy, and all countries controlled by governments which deny or minimize religious liberty will also be comforted by this new policy.

# Week by Week

ITALY having refused to back down, an experiment in international cooperation is now being conducted which may possibly have a good deal of influence upon the future. Theoretically economic sanctions can reduce almost any nation against which they are applied to a state of dire penury; and Mussolini has not been able to hide the truth that his people are especially vulnerable to this kind of attack. Much might be different if the Fascisti had acted in a less high-handed manner during the past fifteen years. Today it is well known that millions of Italians stand ready to pay nearly any price for a political change. The mere circumstance that Black Shirt troopers have become more violent and autocratic during recent weeks is sufficient evidence that the threat of a major upset exists. But what would happen if Il Duce were really to disappear just now? The query is of such importance that most observers believe Europe generally far from ready to effect a definitive showdown. They feel that sufficient pressure will be exerted to render Mussolini desirous of reaching a compromise on easier terms than those he has offered so far. And though little reason exists for supposing that Italy can undertake to fight the whole of Europe, or even Britain alone, there is always the possibility that a patched-up coalition with Germany and Hungary might throw the Continent into a turmoil. It must be the primary object of British policy to prevent this union, and the continued prestige of Britain may depend upon how it is carried out.

**The Trend of Events**

MORE broadly regarded, the problem with which Europe is wrestling can now be defined more clearly than previously. It is the problem of collective power. Whereas the nineteenth century was enraptured by the outlook for scientific advancement and dedicated to the belief that mass happiness could be found behind the door leading to the mysteries of physical and chemical energy, the present era is captivated by the power which the group has in its possession. That this might is far greater, and potentially far more beneficent, than the energies unleashed by a large number of active and competitive individuals, is a notion lodged, somehow or other, in the mind of nearly every modern man. Entrepreneurs put their faith in trusts; revolutionary masses look in awe to the state. Unfortunately the confusion between the individual as a person and the individual as a predatory economic agent is so widespread that virtually all the formulae for harnessing collective power—save those propounded in papal encyclicals and in statements issued by cer-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tain other Christian groups—so nearly reduce the single man to the rôle of slavery that the outlook would be appalling if one really felt that these solutions were bound to endure. They may. It is not impossible that existing forms of Fascism and Communism should some day be guilty of still more violent acts of oppresion. On the other hand, it is also conceivable that all these may be merely violent preludes to a social order of a more stable and decent character. Let us be faithful to the traditions of Christian pessimism in so far as this world is concerned, but let us also always conserve enough optimism to carry out the mission to society to which we are all dedicated by Divine command.

IT IS considerably harder to predict social and economic doom just now than it was a year ago.

Onward and Upward

The people of the United States, at least, are by and large aware of changes for the better, some of them attributable no doubt (for example, the increase of gold) to quite fortuitous circumstances, but other dependent beyond any question upon recognized factors that always make for increased industrial activity. To this revival of confidence the nation clearly owes President Roosevelt's bold decision to underwrite what is in not a few ways a spectacular trade agreement with Canada. For many years relations across the border have been entangled in mazes of schedules arranged by individual groups on both sides, whose object was some benefit desirable from their special point of view but injurious to the movement of goods as a whole. All this has now been changed, and the good-will of Canada has been shown by such genuinely impressive concessions as the grant to visiting tourists of the right to purchase $100 worth of United States goods. Whether all the tariff cuts agreed upon can survive criticism is another matter, which only argument and the future can decide. But in a time when producers must either sell or starve, a trade policy which makes selling easier is a great step forward. This sort of action is needed the world over. It alone can strike at the heart of fanatical nationalism, which is probably at least as much the result of economic constraints as it is of philosophy.

A PROMISING example of the specific developments which have followed in the wake of the dynamic general movement launched by the Legion of Decency has taken shape in New York. Still largely a matter of plan, it deserves wide success and the careful study of those individuals and groups interested especially in helping to bring into being movie programs suitable for children and youth.

In the Right Direction

The parents representing twenty-five private and ten public schools of the city have secured the cooperation of several motion-picture theatres for the showing of week-end programs suitable in every detail for an audience of high-school age. Stress is laid upon the fact that even when the main feature at a given theatre has just been put upon the most carefully compiled approved list, the shorter films—newsreels, comics and so on—often contain vulgar or subversive material, or scenes simply unsuited for juvenile observation. The Schools' Motion Picture Committee plans to pass upon both the main and the incidental films in the selected week-end programs, utilizing the general standard formulated by the *Horace Mann School Bulletin*. The tabus, as listed by the New York *Herald Tribune,* include the following: "Glorification of war, mediocrity, oversentimentality, uncalled-for drinking, unnecessary brutality or killing, passionate love scenes, risqué sex situations (sex may be an incident but not the whole theme), undue sympathy for the immoral or criminal, and superficiality." Such a campaign for selection, if it is seriously carried out, should act as a constructive precedent far beyond this particular locality. It sets an example of parent activity in a field where it is sorely needed, and it relies upon a censorship which is practical and fair, not going beyond its due object.

WITH genuine pomp and ceremony St. Peter's, in Barclay Street, observed its 150th birthday on November 17. Cardinal Hayes was there, presiding at a jubilee Mass celebrated by Archbishop Rummel and attended by a large throng of the hierarchy, the clergy and the laity. Externally regarded, all this seemed a far cry from the settlement days when a few Catholics gathered for worship in what was then the very heart of Manhattan. It is curious that St. Peter's has always remained a magnet. Even today, when so much has changed, the neighborhood still belongs to shops where religious articles and books are on display. Times are frequent when a casual visitor might fancy there were great monasteries and convents in the neighborhood, so constant is the tread of priest and nun through these rambling streets. And every noon St. Peter's has its stream of visitors—executives and working girls, unable to get to the crowded week-day Masses but habitually to be seen kneeling for a little while before or after luncheon. We hope that this lingering on of custom and tradition will never be lost in a city where little survives from one generation to another. Old St. Peter's is no great achievement of the builder's art. But it is a monument to the loyalty of people who loved both it and the Faith very much indeed.

Old St. Peter's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# STATE POWER AND FREEDOM

By JOHN MARION EGAN

*Holding that the existence of American liberty is attributable in large measure to institutions which make it possible, Mr. Egan presents in the following paper a defense of the constitutional provisions guaranteeing state rights and the judicial function of the Supreme Court. It goes without saying that the editors themselves are not committed to Mr. Egan's point of view. But, having published material on the other side, they feel constrained to afford full and free debate of an important issue.—The Editors.*

EVERY one of the nations of the world has at some time experienced tyrannical dictatorships and severe persecutions, and in every one, except the United States, the experience may be repeated at almost any time, because there is no independent court to which the persecuted can appeal, and no armed power to restrain the ruling faction or individual. Outside of the United States, I may today be compelled to bear the stinging whip of persecution on account of my religion, national or racial extraction, type of business or profession, or locality of residence, and you, due to misunderstanding, thoughtlessness, prejudice, or real or fancied wrong, may be supporting the persecuting faction. Ten years from today I may be in the saddle of power, and take a revenge more severe than the persecution. Yet the evil is not remedied. In time you or your children will again have your turn in power, and the bitterness grows with the years. If I had had an opportunity, as in the United States, to appeal to an independent court, backed by independent armed forces, as our states at present, the original persecution would soon have been forgotten, and the bitterness and strife avoided.

It was with persecution in their own states, in conservative England, and in France, fresh in the minds of the framers of our Constitution that they decided to refrain from granting to the federal government the power to regulate the passion-stirring social and other intimate local relations; they set up an independent Supreme Court to hold the President and Congress within their specified powers; and to enable the states to protect their rights when clear or made clear by the Supreme Court, they expressly reserved to them the appointment of the officers of the militia and the authority for training it. Moreover, to leave no room for doubting that the national government was to be restricted to the powers either expressly granted or reasonably implied from the express grants, the advocates of ratification of the Constitution promised and secured the adoption of the Tenth Amendment.

While all the governments of the nations from which we sprang have been changing from one extreme to another, our Supreme Court has continued to maintain all the essential principles of our Constitution. The interpretation of clauses has been adapted to changes, not of opinions, but of conditions, and the increased use of the power to regulate interstate commerce, necessitated by the great improvements in transportation and communication, has resulted in more numerous conflicts with the reserved powers of the states to regulate local industrial relations, but the changes have not resulted in any change in essential principles of the Constitution, other than that of the temporary Eighteenth Amendment and those brought about by the amendments extending the protection of our liberties to include state and local legislation and extending the federal tax field to include income taxation. Moreover, as we shall see, no case really requiring national action has arisen which cannot be adequately met without an essential change.

This remarkable stability of government has not been due to an absence of susceptibility of Congress to the influence of selfish and fanatical organized minorities. In fact, on account of the absence of a majority responsibility to the whole nation, it is more susceptible to such influence than the parliaments of the usual unitary governments, and particularly the legislatures of smaller nations and our own states. This greater susceptibility is evident in the greater influence of war veterans on members of Congress than on members of state legislatures and of the federal bureaucrats on the former than state employees on the latter, although the state employees have a much closer contact with the electorate. In fact, very rarely can anyone gain a seat in Congress without promising at least one of these organizations a generous slice of the Federal Treasury, or retain it long without devoting a large amount of time to convincing his supporting group that he is doing his share of the pushing for it at the pie counter. We have also seen the American Federation of Labor, after having failed to get results in the proper jurisdiction, the state legislatures, herding the members of Congress behind the odious Wagner Labor Disputes Bill, although it is clearly unconstitutional and would, if valid, probably make the daily bread of nearly every wage earner and employer in the United States subject to every whim and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fancy of the federation. Other organized minorities exert a similarly great influence on members of Congress, provided they have sufficient selfish or fanatical interest in their cause to stir up much propaganda in their favor.

The reason selfish and fanatical organized minorities and would-be dictators have heretofore been unsuccessful in upsetting the stability of our government has been due rather to the independence of our Supreme Court from the control of Congress and the President. No serious, undisputed violation of the Constitution is attempted because the state governors, with their present control over the militia, have the power to resist it, and the Supreme Court can settle the fact of violation in case of dispute. This power to resist, however, is ineffective until the dispute is settled, and it can be lost entirely if the Supreme Court permits Congress or the President to imperceptibly tie the hands of the governors, either by gradually establishing a national police system to cooperate with the standing army in preventing the militia from assembling or by gradually undermining the power of the states so that they will become servilely dependent upon Congress or the President. If the Court permits this power of the states to resist violations of the Constitution to be lost, it, in turn, will lose its own independence the first time a Congress, under the control of either an ambitious President or a selfish or fanatical organization, determines to override a declaration of unconstitutionality. With one such case as a precedent, our Constitution will follow those of other nations into the waste-basket.

The Supreme Court has been able to consider calmly and without duress, cases arising under state and local legislation involving infringements of constitutional rights and liberties, though the pet projects of powerful organizations depended upon the outcome. But cases involving the constitutionality of acts of Congress have been handled with such timorousness as to indicate duress by that much more powerful body, though the cases involved only abstract questions, such as division of power, or impersonal national matters involving individuals only indirectly; and it has frequently stretched a rule almost to the breaking point to provide an excuse to sustain the congressional enactment. To place such passion-stirring subjects of legislation as the regulation of labor and other intimate personal and social relations in the hands of this powerful body, so easily controlled by selfish and fanatical organizations, would be as dangerous as starting a fire before a high wind in a parched, laneless forest, particularly when an unpopular minority, individual or corporation became involved. If a wide fire lane of precedent did not separate the whole subject-matter of such a bill as the Wagner Labor Disputes Bill from the dangerous federal forest, do you think the court would dare to declare it unconstitutional under the indefinite "due process" or "equal protection" clause of the Constitution? To be popular and "liberal," some member would be willing to adopt the plausible arguments that can be provided to draw out the irregular lines established in interpreting these difficult clauses, and if the others would not be willing to get in line behind him, the federation would stir up so much clamor among the ignorant that the organization-parched members of Congress would be caught quickly in the flames of passion and vote to override the decision and take away the right of appeal in such cases, as advocated by prominent one-track minds in the New Deal after the court decided the clear NRA case.

Two decades ago Congress provided the occasion for settling the NRA question when it brazenly attempted to usurp the clearly state function of regulating the labor of miners, under the guise of exercising the power of regulating interstate commerce. When the attempt was frustrated by the fearless decision of five justices, in the face of great, organized clamor, the same purpose was attempted under the guise of the tax power, but this also failed by an eight to one decision.

Another attempt to reduce the states to servile dependency, which is more dangerous, because more insidious, must now be faced. This attempt is made by reducing them to financial dependency by crowding them from the sources of revenue supporting their functions and then, on penalty of losing the seized revenues, requiring them to pay over to a federal bureau an additional generous amount squeezed from remaining sources, which amounts are to be spent at the direction of the bureau to support the functions under executive decrees dictated by the bureau to replace state laws and regulations and administered by a staff controlled by the bureau.

The decision in the case of Massachusetts versus Mellon, 262 U. S. 447 (holding that the disbursement of the federal appropriation in connection with such attempts cannot be restrained by injunction), is cited to support the designs of these emasculators of the Constitution. It decided, however, only that the payment of the appropriation itself cannot be restrained and did not decide that a state which had or offered to provide the necessary machinery to administer an appropriation in aid of a function reserved exclusively to the states and which offered to spend the money for the purpose Congress desired to promote, would not be granted a writ of mandamus to compel the federal disbursing officer to pay to it its proper share of the appropriation, although it refused to accept the dictation of Congress or of an officious federal bureau concerning what laws and regulations it should adopt, what

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

administrative organization it should choose, what procedure it should follow, how the state's funds should be expended, and how much the state should appropriate for the same purpose Congress desired to promote or any other. The case of Ervien versus United States, 251 U. S. 41 (which held that conditions attached to a land grant to New Mexico contained in the act admitting it to the status of a state in the Union, could be enforced), is not applicable, because the grant was not merely an application, as in the case under consideration, of the power to appropriate tax revenue to provide for the "general welfare of the United States," but was a contract with a particular territory in connection with an exercise of the specified constitutional power to admit it to the status of a state, and concerning validly acquired federal property.

For some time federal aid appropriation acts have provided that the state shall submit to a federal bureau "detailed plans for carrying out the provisions of" the act, and that the plans shall be subject to the approval of the bureau. Under this authority the bureaus have gradually assumed to themselves the power to decree detailed qualifications of state officials and school teachers, the subjects and methods of instruction in public schools, and the regulation of matters which have scarcely any relation to the purpose of the appropriation.

Within the last two years the control over state and local administration has increased by leaps and bounds until now we have, in effect, the humiliating, Russian spectacle of honorable state governors and metropolitan mayors lined up at the door of officious bureau officials in Washington with their soup bowls and bread cards to show that they have been good comrades in faithfully obeying federal executive decrees on subjects on which the Constitution gives the federal government not an excuse for authority. President Roosevelt said a few months ago that relief and public works funds would be apportioned in proportion to the number of unemployed. But do armies of engineers, lawyers, officials and clerks require two years for the grammar school calculation necessary to make such a division, and who can determine the priority of the desires and needs for particular public works better than the state and municipality that is to use them? Local engineers and lawyers must be employed anyway.

All of these unconstitutional activities, together with the many other activities of the federal government keep the officials of the state and local governments constantly on their knees before the enthroned bureau officials, and if the former fail to cringe and bow before them, the latter have the power, by discontinuing patronage favors or by reducing or discontinuing the share of federal appropriations to be allowed to the disapproved jurisdiction, to whip them into submission, as indicated by the recent partial exercises of it in Ohio, Georgia, Louisiana and New York City.

Moreover, hundreds of paid federal carpetbaggers go about the country giving daily speeches and newspaper interviews, singing the praises of Hitler nationalism to prepare public opinion to acquiesce in further usurpations of state and local functions. Unjustifiable personal attacks are made upon state and local officials who dare to defend the principle of local government, which history has proved to be synonymous with greatest freedom and tranquillity. The responsibility for the disgusting inefficiency and frequent corruption, which is inseparable from the enormous bureaucracy, even under the present crusading administration, is thrown upon the empty shell of state authority.

This campaign of propaganda and vilification and of bribery by public funds and prospects of promotion has now caused state and local officials to welcome, and public opinion to acquiesce in, the commencement of the final stage of the program: the direct appointment of the state and local officials by the federal administration, not only for new offices, but also for such long-established ones as those for poor relief. In many cases this final stage is preferable to the divided responsibility by which the federal administration gave the orders, and impotent state officials took the blame for inefficient management.

If the Supreme Court approves writs of mandamus to stop the enforcement of these officious, unconstitutional conditions and federal executive decrees attached to federal aid appropriation bills by those who are so liberal in giving away our freedom, as it would stop the enforcement of the invalid conditions of a bondsman's contract of servitude, honor and responsibility will be restored to state and local governments, and Congress will still have the opportunity, by means of such taxes and appropriations (without the regulations and conditions) as those for old age pensions and unemployment insurance, to offset the disadvantages which a state suffers when it adopts any industrial or social improvement idea that requires a substantial increase in taxes. And the President may still have the opportunity in times such as these to enforce popularly demanded employment restrictions by revealing and concentrating the scorn of public opinion upon the inhuman manufacturer and the retailer who is his accessory. But if the court permits the enforcement of more and more of the invalid conditions of servitude until the states are reduced to a condition of servile dependence upon Congress or the President, we shall eventually see the federal government in the rôle of a Stalin with the Supreme Court helpless to protect either our individual freedom or freedom of local government.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# WHAT NAMES MEAN IN RUMANIA

By CHARLES R. JOY

THERE is something new under the sun. I discovered it last summer while traveling about among the lovely little villages and cities in that part of western Rumania called Transylvania. Again and again, as I talked with the clergy and the laity of that region, I was told that they were having great difficulty with the Rumanian authorities and with the Greek Orthodox Church over something that was referred to as name analysis. I was puzzled a little when I first heard about it. Surely, the analyzing of names, whatever that might mean and whatever the conclusions might be, could not possibly be a very troublesome matter. I soon learned otherwise.

There are about 1,000,000 Hungarians in Transylvania. They represent the most important linguistic and cultural minority in Rumania. Religiously, they are divided for the most part among the Roman Catholics, Lutherans, Calvinists and Unitarians. The Hungarian minority is protected by the Treaty of Trianon, and all of these churches are legally recognized by the Rumanian government. The State Church in Rumania, however, is the Greek Orthodox Church, and it is quite natural that the State Church, as the prevailing religion, should receive special favor from the government and the people. The resulting discrimination against the minority churches is accentuated by the fear of the government concerning that irredentism which is supposed to be prevalent in the Hungarian minority group and which is also thought to find constant encouragement in the continual agitation in old Hungary for the revision of the treaty and of the boundary.

This is the background for understanding the mystery of name analysis. For six or eight years now priests of the Greek Orthodox Church, or agents of the State, have been traveling about analyzing the names of those families speaking the Hungarian language and claiming a Hungarian origin. Where a name is found that looks like a Rumanian name efforts are often made to force the family into the Greek Orthodox Church and into Rumanian public schools. This whole process is entirely illegal, but there are many ways of making it unpleasant for those who resist this compulsory conversion, and it takes both money and courage to appeal to the higher courts.

I have before me, as I write, a list of 525 pupils whose maternal language was Hungarian and who have been excluded from Hungarian confessional schools in 1933-1934 on the basis of this name analysis. This list includes 357 pupils excluded from Roman Catholic schools and 168 pupils excluded from Calvinist schools. A similar list for the school year 1934-1935 gives 178 pupils expelled from Calvinist schools and 105 from Catholic schools.

Most of the names sound very strange to me. I should have great difficulty in guessing their resemblance to either the Hungarian or the Rumanian language. Upon the basis of their alleged resemblance to Rumanian names, however, the fate of these girls and boys has been settled. To me the whole list is just a collection of queer names, but for the families involved it is almost like the roll of names read out each morning in the Bastille during the Reign of Terror. It is true that inclusion here has not meant death but it has meant the banishment of children from the language, the religion and the culture of their own homes.

The simple records, behind which are an infinitude of heartaches, run like this. On October 9, 1934, the Inspector G. Uilacan declared at Reghin:

> The pupils Hinka Janos and Hinka Erzsebet are of Rumanian origin and therefore are to be transferred to the State school.

At Duca, on October 20, 1934, the Inspector Joseph Sabu reported:

> I have established the fact that the pupil Simo registered in the first grade is the same as Joseph Simu; the Simo registered in the second grade is the same as Martin Simu; the Simo registered in the third grade is the same as Louis Simu; and the girl Simo registered in the fourth grade is the same as Marthe Simu. . . . The real name shows that they are of Rumanian origin in spite of the fact that they are of the Reformed religion.

What are the laws that govern this matter? First and foremost comes Article IX of the Treaty of Paris for the protection of minorities, a treaty which Rumania is pledged to respect. This article reads:

> Rumanian citizens belonging to ethnical, religious or linguistic minorites shall enjoy the same treatment and the same guarantees in fact and in right as other Rumanian citizens. They shall, in particular, have the right to set up, direct and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language freely therein and to observe their religion therein without restraint.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The next most important legal statement is Article XXXV of the Rumanian law enacted on December 22, 1925, upon instruction in private schools:

> The proprietors of those private schools attended by scholars whose maternal language is different from that of the State shall determine the language in which instruction shall be given. Only such pupils shall be admitted to these schools whose language is the same as the language of instruction in the school.

It is clear from Article XXXV that the only test of admission to these private schools is that of the maternal language of the pupil. If the mother of Janos speaks Hungarian, then Janos is to be admitted to a Hungarian school, if the parents desire.

There is, however, another law on primary instruction, passed on July 26, 1924. It is by Article VIII of this law that those who practise name analysis justify themselves. The law reads:

> Citizens of Rumanian orgin who have forgotten their maternal language shall be compelled to send their children to public or private schools where the language of instruction is Rumanian.

These two laws are, of course, quite inconsistent. The latter is anterior to the former and so, by a fundamental principle of government, cannot be held to invalidate the statute subsequently passed. Moreover, it is clearly in opposition to Article IX of the Treaty of Paris, and therefore null and void, for by Article I of this treaty Rumania agrees that the treaty itself shall be the fundamental law of the land and that no statutes, rules, decrees or law to be later enacted shall contravene the provisions of the treaty.

The action of the Rumanian authorities is therefore irregular and illegal. The Rumanian government may not substitute as a test for admission to the schools ethnical origin in place of maternal language. The practise is, none the less, prevalent and disastrous. By various decrees school inspectors are authorized to disregard the declaration of the parents and to determine for themselves the nationality of pupils.

Here is a typical case which has recently been brought to the attention of the Council of the League of Nations by the Hungarian party of Rumania. Blaise Bandy, a telephone line inspector, was denounced for urging people to register their children in the Hungarian confessional school and not in the State school. In the hearing which took place in April, 1934, he denied this charge and stated that his daughter, who was, like his wife and himself, by religion a Roman Catholic, and by language a Hungarian, had not been able to secure, at the bottom of the parents' declaration, the signature of the State school inspector which was necessary for admission to the confessional Hungarian school. The director had declared that the father, being an employee of the State, had no right to send his child to the Hungarian confessional school, but on the contrary, a duty to send her to the State school where the language was Rumanian. The following dialog took place at the hearing between the defendant's lawyer and the director of the State primary school who had been called as a witness.

Question: "Can a school teacher under the law refuse to sign the certificate stating that the parents desire to send their children to the confessional school rather than the State school?"

Answer: "Under the law, 'No,' since the law recognizes the parents' right to choose schools freely, but we are bound in this matter by orders to which we must conform."

The President's Question: "May a decree be in opposition to the disposition and the spirit of the law?"

To this question the witness gave no reply.

The absurd and utterly unscientific practise of determining ethnical origin by a fancied resemblance in names leads to all kinds of extraordinary situations which would be ludicrous, indeed, if not so tragic for those directly concerned. In a single family one boy has been admitted to a confessional school and his brother excluded from it. More than once an inspector has forced pupils out of the confessional schools in the month of May so that the children have lost a whole year of credit. They have been unable to complete their work at the confessional school, and in the one remaining month of the school year they have been unable to finish, successfully, the work of the State school. Here are three actual cases of the absurdities to which name analysis may lead.

(1) The authorities refused to admit Pierre Molter to the Reformed high school at Targu-Mures because his name did not sound like a Hungarian name. Pierre's father, however, is a professor in that very school and is known as an eminent man of letters among the Hungarians in Transylvania. In the opinion of the authorities the son of a Hungarian writer and professor may not attend a Hungarian school.

(2) In the same school the name analysis placed obstacles in the way of Andre Petri, who desired to enter the Reformed school. Yet the Petri family has been prominent in the circles of the Reformed Church since 1728. One of its members was a bishop of this church. Another member of the family is today Secretary of State for the Hungarian Minister of Cults and Public Instruction.

(3) Gregoire Borcsa, a professor at the Roman Catholic School in Mercurea-Ciuc, has a daughter, Julie, who was excluded from the Roman

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Catholic primary school of this locality because there is a university professor in Moldavia, one of the provinces of Rumania, who bore the same name, but the family of Gregoire Borcsa can trace its noble Szeckler descent back through two centuries.

To this third tale of absurdity there is a happy sequel. Gregoire Borcsa carried his case to the Court of Appeals at Targu-Mures. The court declared that, in its judgment, all decrees contrary to Article XXXV in the law concerning private instruction were illegal and void and that the right of parents to choose schools cannot be hedged about with restrictions.

This decision does honor to this tribunal and full credit should be given to the desire of many high-minded Rumanian citizens and officials to give fair treatment to the minority in matters of this sort. Unfortunately, however, we are often dealing with petty officials and with secret instructions, and many families are helpless in the face of this combination of unfavorable circumstances. Not all of them can appeal to the higher courts. It is expensive and in some cases it may be dangerous. It is for the government, itself, to see that its fundamental laws are faithfully observed by all of its officials, and to see that no subordinate bureaus issue instructions which disregard them.

It is far from the purpose of the writer to blacken the good name of the Rumanian government in the council of the nations. If it be true that only that country without sin may cast the first stone, no stone at all will be cast. The larger Rumania that the war brought into existence has had many difficult problems to handle. It has made noteworthy progress in dealing with them. It has great achievements to record, particularly in the realm of education. It has not yet been so successful in dealing with its minorities, but even there its record is as good as that of many another nation. Rumania means well and desires the good-will and the respect of its neighbors. In the recent past it has, to my own knowledge, rectified, in part at least, two glaring injustices to which its attention has been called. It is therefore with more confidence that we now appeal to the high-minded Rumanian people to bring to an end the unscientific and unfair practise with which this article deals. The analysis of names may be an interesting philological and etymological study. It cannot be made a determinant of ethnical origin.

# A NUN

By TERENCE O'DONNELL

IF THE saying is true that any institution is only the lengthened shadow of one man, it must be equally true that an individual's education is the lengthening influence of one teacher remembered beyond others. It is true that other schooling may follow after early school years, and life may also proffer its part of education after the university; but if we are fair we must concede that all of it is only superstructure. The groundwork has been laid by one particular teacher, years before. Parents should consider this when determining the school to which they wish to send their child. The history of a nun who taught in a parish school is here briefly recorded.

Ours was a poor parish, with a motley collection of nationalities. Culturally the town, while Western, was of New England, having been settled by droppers-off from some Oregon trek. Later came the Germans, Irish and Poles, and as it was in Wisconsin there was a sprinkling of French-Canadians. The religious division was sharp: the New Englanders attended the Congregational church; the Germans were part Lutheran, part Catholic; and the Irish, Poles and French-Canadians were of course Catholic. The New Englanders represented whatever "society" there was in the community; the others were the under-strata. And it was the children of these varying nationalities that attended the parish school.

There were four nuns—hale, clean-scented and a-rustle with rosaries. As my father had only lately emigrated with us, they were the one familiar contact I seemed to have with the home I knew in Ireland, and their presence soothed the first impacts a child feels in a strange land. My mother had died in the old country and my father was raising us alone with the help of a woman who came to "ready-up" affairs at the house one day a week. Our older sister cared for us as best she could, but I fear our appearance as a rule was not equal to that of other children. Every spring and fall my father would take us down to the store and outfit us completely for the season. Then we would proceed to the photographer's to have our pictures taken to send to the grandmother in Ireland. It was a nice gesture, made, I think, because my father wished to assure her that he was caring for us as well as a widower could care for the motherless.

I mention this because it affords me documentary proof of how I looked in those days. As I study those pictures of myself I see a child

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

without any prepossessing features or qualities whatsoever. And my usual appearance must have been even more unattractive, for I was not always dressed as in those photographs. In short, I was a snub-nosed brat—often untidy, and usually up to mischief. As such a bratlike individual I became a pupil of this nun who shall be nameless.

She was—you learn such things quickly in a small town—from Alsace-Lorraine. Her complexion was fair and her face had that shrewish air which can easily mislead one, for it is actually not shrewish but shrewd. It is a capable, kind sort of shrewdness that is straightforward. I have found it a peculiar attribute of a certain type of fair complexioned people who by nature and desire can only be termed instinctively chaste; this of course is a comparison I draw in later years, with more knowledge of human nature. Besides being the Sister Superior, she taught our classroom, gave music lessons to such as desired them, played the organ in the church and was the choir director. Her hands were beautiful. I used to see her fingers spanning a full octave on the organ. Between the fingers the skin often was cracked, especially in winter. This is not surprising since the Sisters made their own soap from the wood ashes in the school stoves, and it was strong soap, with a lot of lye, naturally injurious to the skin. Then, too, our winters were severe: whole weeks went by at twenty below zero.

The advent of spring and summer brought school picnics. On such days we would march to the grove near the town and celebrate. Beforehand she would look at my blouse, often dirty in front from the potatoes I had to scrape at home before school, this being done by holding the potato against my blouse and scraping it with the paring knife. Then she would send me to the clothes closet and have me take off my blouse and don a coat belonging to one of my classmates. The blouse was sent to the kitchen where the Sister in charge washed, starched and ironed it. Thus when we started away on the picnic I looked as clean and well-kept as any of the others. I used to marvel that such a change in a blouse could be worked on such short notice. The marvel, I felt sure, was due in great part to the gooseberry bush on which it was hung to dry. Even the gooseberries that it bore were larger than elsewhere—large as the joint of one's thumb.

Every Friday afternoon we had drawing lessons. When she found I liked to draw I was asked to the Sisters' house before Easter to help them paint rabbits on the Easter eggs. Looking back now I realize the Easter eggs that nun painted were artistic masterpieces. The parish priest received a whole dozen, the vicar general (who had been our parish priest) another dozen. The townsfolk each eagerly sought one as a valued present, and treasured it I feel sure longer than the Chinese do their buried eggs. I myself liked the Agnus Deis the nuns tinted superbly in water color with images of the Blessed Virgin and with the Sacred Heart. My nun made the large ones we received for good conduct or superior class-standing. These were edged with handmade lace. It was not until years later in Brussels I realized how exquisite that lace edging was. All this contact with art was vital for students in a poor frontier parish. After a while I drew some rabbits and won a prize at the autumn fair. Looking back at them now I see they were only enlargements of the ones the nun had painted on the Easter eggs.

She found that in spite of my incorrigibilities I liked composition, and she gave me plentiful exercises as "punishment." I remember the things I wrote about: spring and summer on the river and the bayou, the first cardinal flower, the lazying of the pickerel in the weedy shallows of the bayou, the stark outline of the grain elevators near our home. I used to interlard these compositions with "poetry" I brassily credited to Shakespeare and others. She must have smiled over that presumption, but she never let me know she suspected me. Looking back I wonder if those artless childish outpourings were not windows to her soul. The nuns seldom left the Sisters' house all through the school year, and in vacations they went to the mother-house, so that the garden between their house and the school was their main glimpse of the outside world.

Years later I visited her birthplace in Alsace-Lorraine. The mere stable on her father's estate was larger and handsomer than most of the chateaux about. I found that in addition to the German she had taught us she must also have known French quite well. But since there was no demand for it in the school curriculum she forbore, and never spoke the familiar language of her homeland again. Her English was perfect, with only now and then a foreign interjection. How could she have learned it so well, to speak and teach it so faultlessly—she an immigrant in a strange land like myself? It was her duty, I suppose, so she perfectly fulfilled it.

Now remember that ours was a pioneer town, and all the pioneer conditions obtained. In the spring the logs came down the river in great jams, and with them came the lumberjacks. In the wake of the log jam came the cook-shack on its raft, and the red underwear and gaily colored mackinaws hanging drying on its lines made it seem to childish eyes like some veritable galleon out of the days of romance. Before the logs came down the river, when the ice had scarcely gone, the men of the town would go out at nights with torches and spear sturgeon. For weeks thereafter you would smell sturgeon smoking in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the smoke-houses. Everyone had fried sturgeon roe for breakfast, and by rolling string endlessly about the rubbery snouts from the sturgeon heads we boys could make fair baseballs. In winter the carcasses of bear and deer hung outside the butcher shops, festooned with string on string of prairie chickens and wild duck. Such venison was bought by the poorer people, because it was cheaper than beef or domestic fowl. On Sundays the town was very busy, people riding twelve to twenty miles from their farms for Mass at the parish church.

These were the surroundings in which taught the nun who had come from Alsace-Lorraine, bringing to a pioneer existence the European culture and poise she had known. And here was I, born in Ireland, reading German out of the fourth reader, and speaking it as well as I spoke English. On Decoration Day, she watched us all proudly while we drilled with flags on the stage of the Opera House; and after speeches by notable citizens the G. A. R. marched to the cemetery for the conclusion of the Memorial Day exercises. The nuns did not go to the cemetery. They returned to the Sisters' house, overwhelmed from having even one dutiful hour at the Opera House. I hope they felt flattered; everyone said the parish school children drilled much better than the children from the public school. It was pardonable vanity for the nuns to feel pleased. Still, I always wished they could have driven to the cemetery. It was beautiful each end of May, lavender from end to end with the delphiniums which grew wild, and highlighted with pink and yellow roses on the graves.

So passed the years, the preparation for First Communion, for Confirmation. The nuns were always there, tireless, as happy and pleased as the parents; even at graduation, when I know my childish declamation was terrible. Then followed years of life beyond school bounds, and suddenly in spite of other education and wanderlust and direction of talents I began to realize that all experiences were only facets of something that nun had polished years before.

When I was in Germany I decided to send her a worthy remembrance. The state of the mark on exchange helped me to secure a royal gift. It was a little holy water font that closed with side-wings like an altar tryptich. I had it engraved with a suitable inscription on its back and sent it on to her. She had changed her duties now, I had learned. The same voice which had commanded her to duty in the frontier parish had spoken again; she was now the mother general of her order.

One day, driving northward in Wisconsin on a fishing trip, I decided to make sure my gift had been appreciated, and to prove to her that I had not forgotten her guidance and care. She came into the reception room of the convent. But what a change! The same voice, the same smile, but she was very pale. She had been ill, she told me, for three years. I mentioned the gift.

*"Ach,"* she exclaimed in dismay, "whatever did you think, to send me such an expensive thing!"

"But it is beautiful, Sister," I protested.

"Ah, it is," she smiled. "But too beautiful for a poor nun."

Then she showed me where it was. It was not on her office wall. It lay in a room set aside as a museum for the curios that nuns sent from distant missions. My superb medieval holy water font of silver gilt, showing the Crucifixion in exquisite bas relief, lay atop one of those hideous masks the South Sea islanders carve of cocoanut husks.

"But it is not going to waste," she said. "Some Sisters have copied it!"

We talked of old days, of new things, of a book I was writing. She was pleased.

"It isn't a pious book, Sister," I reminded. "I think, though, it is a moral book."

"That is all that is necessary," she said.

But she was at peace when it was published. There is sorrow in not offering one's best to the one who prompted and urged that best. But small sorrow for her, whose name is in golden letters in God's Book of Life.

## *An Unpublished Poem by Emily Dickinson*

We grow accustomed to the dark
When light is put away,
As when the neighbor hold the lamp
To witness her goodby

A moment we uncertain step
For newness of the night,
Then fit our vision to the dark
And meet the road, erect!

And so of larger darknesses—
Those evenings of the brain
When not a moon disclose a sign,
Or star come out, within.

The bravest grope a little
And sometimes hit a tree
Directly in the forehead,
But, as they learn to see,

Either the darkness alters—
Or something in the sight
Adjusts itself to midnight—
And life steps almost straight.

*(This is one of several unpublished poems of Emily Dickinson's to be published in book form this month by Little, Brown and Company.)*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# WHAT SCIENCE DOESN'T KNOW

By T. SWANN HARDING

THE OTHER night a train crawled slowly into an Eastern city laden with those curious old-fashioned souls who, like the writer, still ride on trains. It came to a stop and lay there bellowing beside a filthy stream spanned by a bridge upon which there were red and green lights. These lights were reflected in the beautiful, dirty stream. From where the writer sat these reflections appeared to be in the water at a certain spot. But other passengers in the same or in other coaches saw these reflections at quite other spots in the stream. Did we all see the same reflected light spots? Was there any such thing as a single, objective reflected light spot?

Who knows? Science cannot tell. Science depends in the last analysis upon such unreliable mechanisms as memory and sensory experiences. Science depends tremendously upon seeing. Yet how reliable is this sense?

We are told that about 4 percent of all men and boys have a color sense so restricted that the entire world is seen by them in shades of blue and yellow only. The other colors they cannot see. Yet a color-blind art teacher was once apprehended instructing a color-blind boy in painting! However, what is the status of color in the so-called real world?

It is well known scientifically that gathering dusk obliterates color. Yet it is well known by non-scientific flower lovers that flowers are "seen" in their varied shades long after dusk prevents us from truly seeing color. Hence what we see is not what the eye reflects, but what the mind trains the eye to see. Then where is color—in our minds?

To be sure we think we know many things. Here is a textbook which states that until the great French scientist Lavoisier performed his work "we did not know the true nature of fire." Well, what is the "true nature of fire"? People both before and after Lavoisier had theories of the nature of fire that worked more or less successfully. That is all we can honestly say.

Before Lavoisier it was held that red oxide of mercury became metallic when heated because a metallic principle called phlogiston entered into it. Today we say it becomes metallic because oxygen is driven off it! Then metallic mercury was said to be composed of mercury and phlogiston and now we say that red oxide of mercury is composed of mercury and oxygen, and that when mercury "burns" it forms this oxide. But Lavoisier by means of his balance showed that mercury oxide did not gain weight but lost it when heated. A gas was driven off. This gas was the same that sustained combustion and the "true" nature of fire was assumed proven. However, those who believed in phlogiston said now that it had negative weight or levity and held that this explained all.

We laugh condescendingly and say: "But there never was any such thing as phlogiston." All right, was there ever any such thing as the ether? Einstein holds there was not, but a whole generation of very distinguished physicists believed that there was because they had to asume it existed to explain the manner in which heat and light reached earth from sun and stars. Read the textbooks of physics. They are filled with discussions of the ether as a very real thing indeed. It is given definite properties: it must be perfectly elastic, for instance, things must flow through it without friction, yet it must also be quite like steel in other ways. Ether was given too many and too contradictory properties. It was very, very real. Now, if we may believe the dominant school of physicists, the ether is not real at all. It is no more real than phlogiston. It was real in the sense of being useful to explain certain other beliefs. It lost its reality when science evolved other explanations. Ether and phlogiston were both real so long as they were believed real.

But an objector contends that this is foolishness. If we talk that way nothing is real; science cannot know anything. For instance, this pound weight is very real. It has definite mass. You could not deny that if cracked on the head with it. Yes, but has it definite mass? The weight is one pound under what circumstances? You would not say that it weighed the same in Death Valley as on a mountain top. At the center of the earth it should weigh exactly nothing. On the surface of the sun it would weigh much more, and on the surface of the moon much less, than on the surface of the earth. Even on earth it would not weigh exactly the same at the poles as at the equator. But someone spoke of throwing it. Certainly it would seem to weigh much more when it hit a person than if it were merely rested gently on his head. Its weight or mass depends therefore upon its momentum as well as upon its situation in the universe. There is no such thing as a definite pound weight the same under all circumstances.

The chemist and physicist see more of the weight than we do. If the weight is iron they can take it to their laboratories and treat it with certain acids which would altogether dissolve it.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To explain that solution they have to assume that the weight is made up of very small particles—molecules, atoms, electrons, what you will. They also have to assume that the iron of the weight still exists in solution or in combination with other elements.

What are these particles of matter? No one has ever seen an atom or an electron. Scientists have seen certain indirect evidences of their existence, such as streaks of light; from this circumstantial evidence they deduce their existence as a jury might deduce a murder from circumstantial evidence. Quite recently certain blobs of matter have been observed which we are told are actual molecules of complex organic substances. But even these are called "giant" molecules and there is a question whether they should be regarded as in the same class with the minute molecules ordinarily assumed to exist. Atoms, molecules and electrons are really fictioned entities merely assumed to exist by scientists who need these fictions to explain things observed in their laboratories. If this sounds heretical, then consider that it applies also to objects.

What, for instance, is a piece of ice? Even if kept below freezing, some of it evaporates. Clothes will dry even when frozen stiff on the line. A particular block of ice does not preserve its identity at any temperature any more than does a glass of water. For the water depends for its very shape upon the mold of the glass, while its molecules are in constant motion, some bounding off into the surrounding atmosphere.

No object has definite boundaries that are never transgressed. We may think so until we use a microscope and see how actually rough apparently smooth edges are. But the edges actually are smooth or rough depending upon the degree of aid we give our eyes, that is all. In the same way Castor and Pollux are two stars or two groups of stars, depending upon the power of the telescope used to observe them.

To the ancient Greeks air was an imponderable element, pure, simple, undefiled. A few generations ago, however, air was said to be a mixture of four parts nitrogen with one part oxygen. But now we are told that almost 1 percent of the air is a very rare gas called argon, while it also contains as constituents carbon dioxide, hydrogen, neon, krypton, helium, ozone and xenon. In other words, the real nature of the air depends upon the methods and apparatus used in examining it.

So also a while ago water was merely water. Chemists wrote $H_2O$ and let it go at that. If you wanted additional information they would say $H + O = H_2O$. That H stood for a colorless, odorless gas that burned readily and the O for a colorless, odorless gas that supported combustion but did not itself burn—hydrogen and oxygen. But what did the equal sign mean?

Here are two odorless, tasteless gases both relatively very light. There is a colorless, odorless liquid, with very different chemical properties from either of the gases, and relatively very heavy. How can it equal them and vice versa? To be sure it is possible by electrolysis to get the two gases, and nothing else, back out of the water. But have they been in the water as such all the time? How could they be? The only way we can know hydrogen and oxygen is by their properties as gases. Certainly in water we find none of these properties. Therefore it is reasonable to assume that as elements (the only true identity they possess) they simply cannot exist in water. What is the answer? There is none known to science.

However, the subject is much more complex now. A new hydrogen has been found called deuterium; it has a mass of two instead of one like the old hydrogen. Moreover, there also exists a still newer hydrogen of mass three. "Heavy water," which is in its chemical moments deuterium oxide (ordinary water is hydrogen oxide), contains small quantities of the three-mass hydrogen called tritium. Indeed there is 1 part tritium in every 200,000 parts of heavy water examined. In 75 tons of ordinary water there are about 10 drops of extra heavy water with the three-mass hydrogen called tritium in it. For there is also a heavy oxygen now of mass eighteen as against the mass sixteen of the old hydrogen. What next?

We move it seems from simplicity to greater complexity. Meanwhile other scientists gaze into the vastness of space and proceed to explain the origin of the universe on the basis of what they see there. The existence of new planets is predicted from perturbations of known planets in their orbits, and then it is later shown that the discovery was fortuitous, as the mathematics used in making the predictions was itself in error.

Nebulae are seen to flee from us, or so it appears, and stars of incredible density or incredibly hot celestial objects are observed. But are they observed? These things are deduced by pure circumstantial evidence. For instance, the nebulae appear to run away from us at enormous speeds because lines in the spectrum of such nebulae are displaced from normal. What is "normal"? Normal is what occurs in a laboratory on earth. Moving objects give different spectra depending upon their speed and direction of motion. But the enormous distances of space itself may distort the spectrum. Things may be quite different way out there. The nebulae may merely appear to be running away because space itself is expanding like a rubber balloon. As such a balloon expanded, spots of its surface would seem to part from one another, the rapidity of their apparent motion depending upon the rapidity of expansion.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The heat of stars is not measured by sticking a thermometer in them. It is measured by making certain observations of their spectra and assuming that a spectrum of a certain type denotes such and such a surface or interior temperature, a long, winding piece of deduction predicated upon conditions as known on earth. On earth we know of no substance so dense that a cubic inch of it would weigh a ton. But out in stellar space the small size and seemingly powerful attractive force of certain stars can only be explained by assuming that they are so incredibly dense. But this again is long-distance deduction, not such seeing, feeling, weighing, measuring as we use on earth here.

Yet this very local world we apprehend is not objective. It is a mixture of objective and subjective, of objects and of our own selves, always and at all times. Those things that we state to be true about our environment are true in part because our past knowledge so asserts. We do not see, hear and record simple happenings or events. We see and hear first that which we attend, and we attend more acutely and specifically when the pattern of our previous knowledge directs attention. A trained botanist sees many flowers and a trained ornithologist many birds which the ordinary man never sees at all. Indeed it is true that a mere effort to learn the names of plants and of birds will result in an apparent increase in the numbers of such objects we apprehend.

Yet our minds continually piece out the raw phenomena of nature and make them significant and whole. We see only flat surfaces of things, but we record them as of their true shape. We add colors where they do not exist, and our minds continually see through our imperfect eyes images more perfect than these organs of sight could ever themselves present to us.

We cannot give a correct report of a simple disturbance that occurs right in front of our eyes. Such disturbances, all planned out beforehand, have been reported upon most inaccurately by the well-educated people who observed them in classrooms. No one of us is so expertly trained as to make reliable reports and our judgment of time and of distance is constantly erroneous. Moreover it takes us at least two seconds to remove our attention from that which occupies it to some new event, and our first impressions are fogged by emotion and confusion. Our ultimate memory of any event whatever depends no more upon the event itself than upon those things we happen to remember about our first crude memory of the event, and that itself was an imperfect copy of the real. Hence there is no sharp distinction between the subjective and the objective worlds, while complete disinterestedness in a scientist would depend upon both incredible impassivity and absolute ignorance, and is hence an impossible achievement.

Scientists seek, however, very deliberately to abstain from mingling their own personal valuations with sensory data. They try to concern themselves first with the sensory fact alone, that is, with what occurs, and to know that limited group of data thoroughly. Then, at a later time, they interpret and judge. But in the last analysis the scientist's success depends upon those moral qualities which make a person an honest, impartial, accurate observer. However, the scientist's span of accurate observation is definitely limited by his physical make up. His measurements are limited in accuracy, and factors such as relevance and sense of values enter in. It pays no one to be minutely attentive to everything, and even a scientist must be selective; he is likewise subject to sensory hallucinations just like other men. It is so easy for any of us to be mistaken. Try keeping an accurate record of events as they happen and then look back at this some time later. You will be surprised how many things you remember clearly and distinctly which never took place at all. Then remember that scientists are human. No witness can ever be a mechanical recording apparatus. Motion pictures often show up umpires and referees in unbelievably wrong decisions.

We see the head of a person when he is across the room. Later we see his head nearby. Obviously the image of that head on the retina must be far larger now than when the person was across the room, but we did not see his head grow in size no matter how closely we watched. This simply means that we see what our minds permit us to see. Our past training and the extent of our knowledge together determine what we shall see or hear. We shall never see nor hear the wild supernatural beings seen and heard by Australian bush people because the pattern of our past knowledge and experience forbids this. Obviously though it is quite possible for other people, honestly and sincerely, to interpret the same facts quite differently from the way in which we interpret them.

In putting together a jigsaw puzzle we go much faster as soon as our minds classify the thing into two definite parts—picture and background. The classification is fictional and unreal, quite as much as are electrons, but it is very useful, just as electrons, the ether and phlogiston were useful to science at various times. The pattern of our previous knowledge and experience and the reports of our very imperfect sensory apparatus together give us the moving pictures that we call reality.

The things science knows it can know only humanly. Scientific knowledge has definite limitations and must always have them simply because the human organism is itself so imperfect.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Seven Days' Survey

*The Church.*—The Administrative Board of the National Catholic Welfare Conference, which is composed of bishops and archbishops elected by the General Meeting of Bishops of the United States, met in Washington, November 14, and named Archbishop Mooney of Rochester as chairman. Heads of the departments of education, social action, Catholic Action, lay organization, and the legal and press departments were also selected. * * * The remains of Father Damien of Molokai, accompanied by a priest, will be borne from Honolulu to New York on a United States Army transport. Father Damien's body is being transferred to Belgium to advance the cause of his canonization. * * * To restore to England her love of the Mass a crusade has been launched in the Archdiocese of Westminster, England, whereby families promise: "Desiring to consecrate ourselves to Jesus in the Most Blessed Sacrament and to invoke a special blessing upon our home, we promise that our family will be represented at Holy Mass every week on at least one day which is not a day of obligation." * * * December 1 is Catholic University Day and a collection for the university will be taken up throughout the nation. * * * At a recent meeting of the Converts' Aid Society, English counterpart of the St. Paul's Guild, Father Martindale suggested that convert clergymen be organized into a band of lecturers for the purposes of instruction and self-support. * * * There are now 306 Study Clubs of ten or more members each, meeting every week, in the Diocese of Salt Lake City, to train leaders for the Confraternity of Christian Doctrine. * * * Total receipts from the dioceses of the United States for the American Board of Catholic Missions from July, 1934, to July, 1935, were announced by Cardinal Mundelein of Chicago as $432,397. This figure includes the balance of $196,098.42 on hand, July 1, 1934. * * * L. I. McMahon, K.S.G., founder of the Catholic Social Service Guild of Montreal, has devised a plan whereby new members of the Knights of Columbus are presented on admission with a copy of the encyclical, "Quadragesimo Anno," and agree to study this document on social justice and submit to an examination thereon. * * * The Holy Father recently sent a special message commending and blessing the work of the Religious of the Cenacle in sponsoring closed retreats.

*The Nation.*—The reciprocal tariff treaty with Canada was signed and published, praised, and to a definitely lesser extent, condemned, during the week. In general, it simply put the Canadian-United States trade relations on the pre-Smoot-Hawley basis. Canada gave concessions on about three-quarters of our dutiable exports to her and we reduced duties on about two-thirds of her exports to us. Praise and blame in this country did not follow party lines at all, and geographic lines only vaguely, New England and the Northwest lumber interests being least enthusiastic. * * * A Jackson County, Alabama, grand jury, with a Negro member for the first time in sixty years, returned an indictment of criminal attack against the nine Scottsboro Negroes. The Supreme Court had insisted that Negroes had been wrongfully barred from the juries which condemned them, and the accused will now have to go through the legal mill with Negroes helping to judge them. * * * President Roosevelt announced that he would work for a $500,000,000 cut in the 1936-1937 budget. The final figures will not be estimated until the last moment, when relief expenses can be best predicted. This statement, and Secretary Roper's speech assuring business that the "breathing spell" for business is permanent, were considered the most important causes of the "bull" movement on the stock exchange. * * * The New York *Times* printed an article claiming that Rexford Guy Tugwell's Resettlement Administration employed a staff of 12,089 in order to furnish relief jobs for 5,012. Mr. Tugwell answered that at present he has a staff of 12,812 which furnishes relief jobs (construction work to 5,072. Also, however, his staff administers relief through its rehabilitation program to 354,000 rural families. At its peak the Resettlement Administration expects to have an administrative staff of 15,000 which will furnish construction jobs to 135,000 and relief to 528,750 families. * * * Five locals of the Amalgamated Association of Iron, Steel and Tin Workers have gone before the National Labor Relations Board asking for suitable elections in the works of the Wheeling Steel Corporation so that one union may be the sole bargainer with the management. The management, besides objecting to the jurisdiction of the Labor Board, is said to voice the sentiments of the whole steel industry in claiming that it "has taken the position that it will meet and bargain with any employee or groups of employees and their representatives and that it will not compel any of its employees to be represented by any union or organization not of their own choosing." This is a plea for "proportional representation" which the unions claim is the Roman call for "divide and rule."

*The Wide World.*—The Conservatives won the British elections, obtaining a majority of about 250. It was evident that in many districts voters were attracted by personalities rather than by issues. The principal victim was Ramsay MacDonald, who lost his district to a Laborite by 20,000. Winston Churchill won by as many votes, and the Welsh cast their ballots for D. Lloyd George with even more than usual enthusiasm. In the election Liberalism was all but wiped out, and a powerful Laborite minority emerged. Relatively few changes in the Cabinet was the prediction as the government set to work coping with the exceedingly dangerous international situation. * * * Despite last minute efforts by Premier Laval, 51 League powers set to work enforcing economic sanctions against Italy. Many of those participating set to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

work with a heavy heart, since all goods from south of the Alps are banned excepting gold, silver and literature. Italy proceeded to fight back with boycotts of all goods purchasable in "sanctions countries." Newspapermen in Rome were informed that if Mr. Roosevelt were to place an embargo on oil and other raw materials defined as "war goods," Italy would in turn close its ports to all shipments from the United States. Meanwhile demonstrations of national solidarity were staged, though troops guarded all foreign embassies and consulates. But these could blind no one to the precarious financial state of the country. A report that the Holy See had attempted to secure a postponement of the decision to impose sanctions was later denied. * * * The situation in Africa was much less quiet than previously. That heavy fighting had occurred in the south was evident from the dispatches sent by Dr. Robert Hockman, American medical missionary in charge of a branch of the Ethiopian Red Cross service. General Emilio de Bono was relieved of his command, and Marshal Pietro Badoglio was sent to replace him as commander-in-chief of the Italian forces in East Africa. This appointment was held to presage more intense activity by Il Duce's armies. Riots occurred in Cairo as Egyptian nationalists, most of them apparently students, attempted to demonstrate against the military precautions taken by the British government. Calm seems to have prevailed throughout the country generally, but the situation in the metropolis remained tense. * * * Japan served an ultimatum to the effect that it would send eleven divisions of troops into North China provided leaders in that state did not declare political autonomy within twenty-four hours. The object is to prevent the Nanking government from opposing by force the decision of Chinese leaders in the affected region to accept the Japanese offer of "self-government." It was reported that the "declaration of independence" specifically attacked the Nanking decree which nationalized silver. * * * In Germany the government announced that Catholic publications would not be permitted to share in the Catholic Press Exhibition, which is to be held in Vatican City during the coming year. Further arrests of priests and religious charged with having violated the laws governing foreign exchange were reported.

* * * *

*Planning.*—Herbert Hoover's attack on the New Deal, November 16, was organized around a devastating criticism of the economic planning of the past few years: "This sort of 'National Planning' includes political management of money, credit, farming, industry, morals and the more abundant life. . . . It is neither conservative, liberal, nor common sense." The following day President Roosevelt received the report of the National Resources Committee and issued a statement: "The rapid organization and progress of forty-six State Planning Boards, the accomplishments . . . show that the people of our country understand and want long-range planning and foresight in public affairs." The report itself was in large part a report on planning: "Too great centralization in Washington is not desirable even if possible, since planning is an attitude and a practise which must command the confidence and invite the cooperation of wide groups of people; it must come from the bottom up as well as from the top down. . . . The State Planning Board may be looked upon as a 'general staff' for the executive of the state, gathering and analyzing facts, observing the interrelations of different state policies, proposing from time to time alternative lines for state procedure, constantly preparing and presenting to the authorities its findings, conclusions and recommendations in the field of long-time programing." During a speech delivered before the Academy of Political Science on November 14, Secretary Wallace proposed that we create a "Council on the General Welfare." It would be a non-partizan group of four or five economic statesmen, "to consider enactments of the federal government in the light of the general welfare and with specific reference to some . . . economic objective. . . . If in the mature judgment of the council our national economic objectives were being endangered or violated it would be the duty of the council to inform the government and the people of this opinion." If no results came from the warning, the council could call for a national referendum. "It will be noted that the sole power of this council would be to refer, in a proper and deliberate manner, issues of grave national importance directly to the people. This would involve selection and determination of what these paramount issues might be and how the advantages and disadvantages of alternative choices might properly and impartially be put before the people for a matured judgment."

*Germany's Race Laws.*—Of great interest are the "provisional" decrees outlining the application of the laws concerning citizenship and race which were adopted by the Nazis at this year's Nuremberg *Parteitag*. The term "Aryan" is abandoned, and instead three other terms have been chosen: "Jews," "Jewish mixtures," and "Germans." The "Jews" comprise those who are three-fourths or more of Semitic blood; those having only one Jewish grandparent are "Germans"; and those whose ancestry is equally divided may, under certain conditions, become Germans. Nazi party regulations which are stricter than these provisions will not be affected, in so far as the party itself is concerned. Possibly still more interesting are the laws concerning "inter-marriage." A "Jew" cannot marry a "German," or vice versa. Persons whose ancestry is equally divided may wed "Germans," provided special permission (a dispensation, in other words) is secured from the Reich officials appointed for that purpose by the government. Those having one Jewish grandparent may wed only "Germans," the object being to assimilate that quantity of Semitic blood without making too much fuss about it. In so far as the servant problem is concerned, some modifications of the Nuremberg ruling have been made. Now a household is "Jewish" only if there is resident in it a male Jew. And German servants may be employed in such a household providing they are thirty-five years old (previously it was forty-five), and were at work in the same establishment prior to June, 1935. The "interpretation" of laws con-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cerning Jewish business activity is still awaited. That serious disputes over this matter are in progress is well known. In many quarters it was felt that the comparative mildness of the "provisional" decrees is attributable to fear lest the campaign against the 1936 Berlin Olympics turn out to be successful.

*Mexican Night and Day.*—Speaking recently before the St. Paul Guild in New York City, Bishop Kelley of Oklahoma, from his study of Mexican conditions and his experience at first hand in Mexico, drew a vivid contrast between the forces of pagan violence and destructiveness and the civilizing and constructive Christian influences there. The first went back to Carthage, he said. Studies of the monuments of the ancient empire that flourished in Mexico have shown that sea-rovers from the great commercial center that rivaled the power of Rome for a while had found their way by the Azores and the Caribbean islands to the Mexican mainland, and that the atrocities of offering human sacrifices to Moloch had had their counterpart in the Aztec customs. The first Christians coming to Mexico saw on the steps of the Aztec temples hundreds of victims killed by having the breast split open and the hand of the priest plunged in to tear out the heart, which was thrown to the idol while the body of the victim was rolled down the tiers of stairs. In contrast to this, within a short time the Christians had established hospitals and schools into which the lowly as well as the mighty were welcomed. The struggle between the pagan and Christian forces continues into our times, he said, with the contrast between the works of the two almost as sharply evident now as they can be seen in the past: on the one hand greater and greater tyranny by the few brutal members of the ruling oligarchy, a disregard for life and contempt for education, and on the other hand a tempering of conflicts, a restraining of brutal instinct, a cultivation of education, works of mercy and faith in a benignant God.

*The Control of Education.*—Opening the convention of the National Council of Catholic Women, Archbishop McNicholas of Cincinnati chided Americans for being "accustomed to boast of our educational system." He said, "It is necessary, first of all, to recognize that our present system is far from perfect. . . . It is assumed by an ever-increasing number that parents have only those rights in the education of their children which the State grants them. The very reverse of this is true, namely, that the State in the education of children has only those rights conceded to it by parents, and acts only as their agent. This delegation by parents is not decided on the basis of a majority or minority vote. . . . Most parents need help to educate their children and the State should give this help, for the State should require a reasonable minimum of education for all. . . . The State should make no distinction in helping parents. It should not treat one group as favored citizens in matters of education and another group as merely tolerated citizens. This is the present state of affairs. . . . There should be some arrangement agreed upon by which parents would receive a voucher which they could give to the school of their choice for the education of their children. . . . I think the best interest of the State would be served by its withdrawal from the business of education. . . . Let the State set up sane standards for the years of minimum education required for all. Let representatives of all groups of parents be selected to agree on these standards. . . . Let there be a State fund for education, in which all parents shall share in just proportion. Let private schools, conforming to State requirements, multiply on all sides. . . . Let parents select the schools of their choice for the education of their children."

*The Olympics.*—Whether or not United States athletes should participate in the 1936 Berlin Olympic Games is the topic of pamphlets issued by the American Olympic Committee and the Committee on Fair Play in Sports respectively. The first, which is affirmative, suggests that opposition to participation is essentially Jewish and Communistic, wherefore no reason exists for supposing that any direct violation of the code, by which alone American opinion in this matter ought to be governed, has occurred in Germany. The second—"Preserve the Olympic Ideal"—is ardently negative. Anybody concerned with the subject ought, we are told, "to read both of these discussions." Perhaps the most interesting thing in the second pamphlet is a facsimile of a letter addressed to the Rabbi Stephen S. Wise by General Charles H. Sherrill on June 12, 1933. It reads: "I have just returned from Vienna. . . . It was a trying fight. We were six on the Executive Committee, and even my English colleague thought we ought not to interfere in the internal arrangements of the German team. The Germans yielded slowly—very slowly. First they conceded that other nations could bring Jews. Then, after the fight was over, telephones came from Berlin that no publication should be given to their government's back-down on Jews, but only the vague statement that they agreed to follow our rules. Then I went at them hard, insisting that as they had expressly excluded Jews, now they must expressly declare that Jews would not even be excluded from German teams. All sorts of influence were exerted to change my American stand. Finally they yielded because they found that I had lined up the necessary votes. We drafted the text, approved it in the Executive Committee, and Wednesday had it approved and published by our General Committee." The editors of the pamphlet venture this comment: "Whatever his present opinions may be, General Sherrill was not then of the opinion that Germany could comply with the Olympic code at the eleventh hour by the gesture of inviting one or two Jews to compete for or to become members of her team, or that obstacles to train and compete placed in the way of German athletes of Jewish blood were none of his business."

*Irish Political Changes.*—The struggle between Mr. Eamon de Valera and his Cabinet for the abolition of the Senate in the Irish Free State, is reported from Dublin to be coming to an end. For twelve months the Senate has forestalled the bill providing for its own demise.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Next month, however, it will be resubmitted to the Senate, and although acceptance will again be refused, this will merely lead to a postponement of sixty days until the bill will automatically become law, leaving the Dail Eireann in complete control of the government. Then Mr. de Valera intends to introduce fresh legislation to create a Senate elected on the basis of representation of the major economic, industrial and agricultural interests of the country. This chamber will have revisionary powers but not the veto powers which have been enjoyed by the existing body. A new upper house is part of a general change in the Constitution of the Irish Free State being planned by Mr. de Valera, including the merging of the office of Governor General with that of President of the Executive Council. Upon the new officer would devolve the function of signing bills. The Dail is expected to consider this change in the Constitution next spring and to seek the country's verdict upon it, without, however, having recourse to a general election if it can be avoided.

*A Retreat Master.*—Francis Thompson's lines on Cardinal Manning, "Anchorite, who didst dwell, With all the world for cell," have been very frequently applied to the late Reverend Eugene De L. McDonnell, S.J., founder of Manresa-on-the-Severn, retreat house for the Archdiocese of Baltimore. The priestly life was blended in this man with true Southern tradition. Few have ever been more hospitable with their time, or have more ardently given themselves to others. Father McDonnell was also a firm believer in the ancient Jesuit principle that the normal graces of life could be made to serve religious ends. Thus he wrote impromptu plays, staged entertainments, and made of himself a good amateur theatrical director. He was the reverse of a Puritan, and possibly this accounts for his success among boys (to whom many years of his life were devoted) and among men, especially the "derelicts of the spiritual life." He established Manresa in 1926, and became one of the most active Jesuit retreat masters in the United States. Born on October 20, 1864, Father McDonnell was a native Baltimorean, was ordained a priest by Cardinal Gibbons, and was for a long time identified with Loyola College. His death occurred in late October. The present little tribute to his memory was suggested by a group of his innumerable friends.

*What Is Christian Art?* — In the current issue of *Liturgical Arts* M. Jacques Maritain outlines succinctly the essentials of genuine sacred art. "The use for which it has been made" constitutes the proper character of a work of sacred art. First there is the "necessity for the work to conform to the doctrinal truths concerning which its function is to instruct the faithful; this is the element of orthodoxy. The second is the necessity for the work to conform to the proprieties and usages of liturgical usage; this is the element of liturgy; . . . the third element . . . is that the work of sacred art must proceed from an inspiration neither academic nor formalist nor archaic, nor sentimental, but truly and authentically religious. . . . It is the style of each epoch, the living style of the time in which we live, that should be used for a work of sacred art. It is after this fashion we should imitate the artizans of the Middle Ages; for it was the living art and the living creative intelligence of their own time which they brought to the service of God. . . . These brief considerations explain why we feel so little sympathy for the neo-Gothic style. . . . Sentimentalism has no connection with true inspiration or creative emotion, which is not the matter, but the form of the work." * * * The sculptor, Henri Charlier, is quoted in the same issue: "Art is a parable. Although everyone feels its beauty, the Gospel has not often, nor for a long time, been considered as a model of art. . . . Not that Christian art is a section of art reserved for specialists, as it appears in galleries, sandwiched in between urban art and culinary art. It sums up, on the contrary, what all the others seek; it is their end, their summit and their flower. There is no art which, having arrived at a certain degree of excellence, will not gain something by becoming Christian; which will not find itself on a higher plane for having concerned itself with Christian truths. It is for this reason that the most beautiful monuments in the modern world are its cathedrals."

* * * *

*Food, Clothing and Shelter.*—With the severe storm that swirled down on the Eastern seaboard out of the West, November 17, the seventh depression winter may be said to have begun. Added to the sizable requirements of summer and fall were those of fuel, shelter for the homeless and warm clothing. As the forces of public relief and private charity began an intensified battle against cold, sickness and want, Victor Ridder, New York Works Progress Administrator, declared that "the need for private welfare work is greater this winter than it was last, or in any winter prior to 1929." In the meantime the administration has been carrying out its policy of shifting to the states and municipalities the responsibility for unemployables and transferring employables to federal work relief. Direct relief payments from the federal government have already ceased in twenty-six states. The growing apprehensions of many Americans were voiced at the United States Conference of Mayors held at Washington, November 18 and 19. To reassure them Harry L. Hopkins, Public Works Administrator, declared, "The government of the United States and its states and cities have put their hand to this plow, and it will never be taken away. We may change our methods and our expenditures, but in one form or another these people at the bottom of the heap are going to get care." Mr. Roosevelt spiked a rumor that everybody now on relief would be taken off relief rolls, July 1, 1936, and told of plans to revise the present inefficient, overlapping system of local, state and federal taxation. About 2,000,000 persons are now employed on federal work relief projects; the WPA is working night and day to raise that figure to 3,500,000 by December 1.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# The Play

By GRENVILLE VERNON

## *Parnell*

NO FIGURE in the whole of the last century is more peculiarly of the stuff of tragedy than Charles Stewart Parnell. In an age when men were already saying that politics is merely the working out of impersonal social and economic forces, Parnell both in his magnificent success and his colossal fall proved that the personal element may as ever change the course of history. Had he never met Katherine O'Shea it is altogether probable that Home Rule would have become an accomplished fact, and the Irish Free State might never have existed. At all events the Easter Rebellion and the Black and Tans would never have horrified and angered the two sister nations, and the bitterness which those horrors engendered would never have been. But meet Kitty O'Shea he did, and when their relations were made public a large mass of the Irish people and all non-conformist England turned from him. Never in history was there a more vivid proof that sin harms not only those who participate in that sin but often those who have in any way been connected with the protagonists. The guilty love of Charles Parnell for Katherine O'Shea was atoned for in the blood and tears of two nations, and that atonement is apparently even yet not ended. Aristotle it was who wrote that tragedy can exist only in a world of kings. He meant that for tragedy there must be the fall from a great height, a height at once material and spiritual; it is not enough for an individual to fall from the heights of his own belief or self-esteem; there must be an audience to applaud or deplore that fall. Such a height Charles Stewart Parnell occupied, for he had been called, and with reason, the Uncrowned King of Ireland; and an audience of two nations witnessed his rise and saw his fall. It is this interaction of his private with his public life which sets the great Irish leader apart, and which makes the drama of his life so personal and yet so universal.

It is, alas, too late to congratulate Elsie Schauffler on the play she wrote;; she died the week her play went into rehearsal; but we can surely state that her death is a loss to the English-speaking theatre. With abundant opportunity for sensationalism, for the expression of the erotic, she refused to take the easy road. There is nothing either in dialog or situation which can offend, unless we insist that a drama of illicit love has no place at all in the theatre. Moreover there is not the slightest suggestion that the author upholds the love of Parnell for a married woman; indeed the fact is quite the opposite. Always in the background we have a feeling of the sanctity of the marriage bond, and tried though Mrs. O'Shea was by her marriage with a scoundrel, we are asked to look upon her with pity, not approval. We may sympathize with her up to a point, as we may sympathize with Parnell, but only up to a point. There is no plea for sexual freedom; if there had been the true force of the tragedy would have evaporated. Miss Schauffler takes no liberties with the moral law. It is only too evident what the average modern playwright would have done with the subject. We would have had a scene in which love would have been declared superior to duty, in which all accepted values and standards would have been stood upon their heads, and then, of course, there would have been a boudoir scene, with the husband perhaps arriving. But Miss Schauffler did none of these things. She gave us a play in which the action occurred largely off stage. This as every playwright knows is the most difficult sort of play to write, and the dramatist to be successful in it must be a master of dialog and characterization. This Miss Schauffler proved herself to be. She wrote a very beautiful, human and tender play, a play which is well summed up by the final words of Mrs. O'Shea over the dead body of Parnell—"I killed him." Or rather perhaps they killed each other, what was finest in each other, by their ignoring of essential truth.

The production and acting is on the whole worthy of the play. The single exception must be made in the case of George Curzon's Parnell, which failed not through any lack of sincerity of feeling or technical dexterity but solely through the fact that the actor himself lacks the physical magnetism to convince one of his hold over his nation, and indeed of his fascination for Mrs. O'Shea herself. It is a performance too dry, too entirely intellectual for the man who could, as he said, hold a parliament for Ireland in the hollow of his hand. But Margaret Rawlings's Katherine O'Shea is magnificent. She has already been compared to Katherine Cornell, to Judith Anderson, to Jane Cowl. Like these three actresses she has that rarest of qualities—glamor. She has also one of the most beautiful voices I have ever heard on the stage, and yet one which she uses as an instrument, not as an end in itself. She is no copy of anyone else, but in her beauty, her grace, her passion, her distinction, she is personal to a degree. She is the most interesting arrival of the year. Splendid performances too are given by John Emery as the handsome and scoundrelly O'Shea, by Edward McNamara as the loyal and masculine Davitt, by Effie Shannon as Mrs. Wood, by Ruth Mattison as Mrs. Steele, and by Phyllis Connard as Clara Wood. Stewart Chaney's settings and costumes are a delight, and Guthrie McClintic's direction masterly. (At the Ethel Barrymore Theatre.)

## *Jumbo*

THE CIRCUS has returned to town, and the old Hippodrome houses it! "Jumbo" has a story of a sort and Arthur Sinclair, Jimmy Durante, A. P. Kaye, Donald Novis and Gloria Grafton carry it out as well as they can—but the circus is the thing. It is a grand and glorious one, and the costumes more beautiful than possibly any circus that ever was. The children will adore it, and many grown folks as well. The town needs such a circus as Billy Rose has given it, and let us hope its career will be long and prosperous. A novelty is one whole scene in which the acrobats are all over sixty. And very superlative acrobats they still are! (At the Hippodrome.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Communications

## THE VIA DOLOROSA

New York, N. Y.

TO the Editor: An ancient tradition makes Thabor the mountain of vision. Even if Hermon was the scene of splendor, the vision remains. The disciples who saw it were filled with wonder, until the Voice from above filled them with fear. The glory of Thabor was the prelude to the grim chant of Calvary: Christ transfigured became Christ transfixed. The Prophet of Sinai and the Avenger of Carmel fade into the shadows; in their place appear two thieves. Calvary is always in view through the painful vista of the Via Dolorosa.

That oldest devotion of the Church never grows old; it fears not years for it is not hurt by novelty. The most ancient of symbols never loses its significance. Adornments of gold do not lessen its severity; a cross burdened with rubies does not let us forget the Burden Whose Blood stained the wood. The walls of a church would be empty without Stations of the Cross.

It is a mistaken notion that the stations must be scenes. In a church newly built where the Hudson falls in its haste from the hills, only plain crosses mark the eventful journey from Pilate's chair to Arimathea's tomb. The people now prefer them to the customary stations, seen almost everywhere. There are no numericals or titles. Announcing each station by its number suggests a conductor calling out streets. The title ought to be enough. And a cross with its proper inscription affixed is sufficient guide for the Way of the Cross followed alone. In that journey one sees only Christ and one's self. That surely is the purpose of the pilgrimage.

Welcome will be the day when stations are not chosen from catalogs with extra charges for extraordinary embellishments. Many a broad aisle has been narrowed by top-heavy groups, fixed to the walls like little theatres in plaster. Do soldiers in helmets and pharisees with beards help meditation? A crowd with clubs is no aid to contrition. And it is a matter of taste. Crosses in no-man's-land are more poignant than monuments in Long Island's calvaries.

The question may always arise: must the Via Dolorosa be staged? Between simple crosses and costumed groups, there is a *via media,* and it is a happy one, Christ alone. When the disciples lifted up their eyes after the vision of Thabor: "They saw no one but only Jesus." In late years there has been a laudable tendency to avoid crowded stations confusing piety. Three or four figures occupy the scenes. Painters and sculptors have favored churches by installing stations that accord with good design and decoration. Some of them are noteworthy for their simplicity. Christ is always the dominant figure. It is easier to convey the theme of each station by surrounding Our Lord in His Passion by some participants. Is it always the best when the desire is to think of Christ alone? The familiar picture of "Christ before Pilate" fixes our eyes more on the Roman governor than on ourselves. It was not Pilate who condemned Christ to death, but we who kneel in the pews. Sitting beside us is our own Barrabas. Christ should look at us not at Caesar's representative. Does this seem far-fetched, as we recite from Saint Alphonsus Ligouri?

There comes the objection that a series of solitary figures would defeat devotion. Not any more than fourteen crosses; and even less. The crosses are changeless, Christ moves with the theme. On the Via Dolorosa He appears in memorable phases of the Passion, no two of which are alike. It is for painters and sculptors to impress the idea conveyed in each title. And in this there is room for talent and liberty. In "Jesus Is Condemned to Death" Christ may be shown in defiant majesty, the Lord of Life hearing His death sentence; "Thou sayest that I am a King," or condemning us, "He that delivered Me to thee hath the greatest sin." Or again when Pilate asked, "Dost thou not know that I have power to deliver thee to death?" Christ's answer was submission to the will of His Father, "No power is given thee except it be from above." What image so inflicts the idea urged here as the solitary "Ecce Homo"! We can't put Pilate out of the creed, but we can put him out of the picture.

At "Jesus Takes Up His Cross," Christ turns from us and looks at it. No one ever saw it as He did then; and many men had looked at it, and died on it, maybe carried it to their place of execution. There is no shrinking fear in that first step of Jesus, no, nor in His final fall. It is the task of willed and willing sacrifice. The terror is in us, and not in Him.

Often, if not always we read into Christ's sayings something more than the sentence says. We apply it to ourselves. We look into the mirror of His truth to behold our falsity, we take His light to search our hearts, we brand our souls as He seared the souls of hypocrites. In every text there is a personal application. In all His conduct there is a parable of life. His outlook is a farther horizon than what men's eyes see. Words seem clumsy to say what we believe of the Word made Flesh. Is there not a parable in the blessed meeting of Christ and His Mother? It is not Mary alone whom the Saviour meets, but all afflicted mothers. Mothers in the way of sorrows: sons in sin, daughters gone astray. Mothers burdened with poverty, whose *via dolorosa* leads to a youth's grave in some fair calvary. Can what is said in words be said in stone? A changing Christ, and ever the changeless Christ.

In the Via Dolorosa only three stations depict human sympathy, but once does man appear. Simon of Cyrene saved man's reputation. Elsewhere, except where Arimathea and Nicodemus enter, man's brutality is pictured. The kind deed of the Descent was for the Dead. The strong man of Cyrene shows not himself; his *arms* lifting the fallen cross are the arms of all men supporting, sustaining Jesus Christ: missionaries in far lands, members of charitable societies like St. Vincent de Paul's, and more, even to a multitude, all who help their fellow men. They reach out from everywhere, cross-bearers of humanity.

Somewhere I saw a single figure in the station that bore the title, "Veronica Wipes the Face of Jesus." It was the "Holy Face." It may have been that picture

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that suggested this letter. That station did not tell its story, which was not her reward, but her charity. She looked for no return; what she did was for the sake of Christ, as women everywhere do kindness to the sick and wounded because of Christian charity. I see Christ kneeling and *hands* holding the towel that afterwards shall bear His countenance.

So hands and hammers hold the nails of Crucifixion, reaching out as through a veil, the heavy veil of sin, opening wounds in which a Thomas could place a finger to cure him of his unbelief. The hammers are our sins; the hands are our own: "With these wounds was I wounded in the house of them that love Me."

Each station carries its own lesson, men and women are remembered, children are not forgotten: the children who deserve women's tears, thousands of them who are not taught of God, and are called educated. Thousands are deprived of His existence; into their young ears old throats shout denials, and call religion childish trumpery. The "daughters of Jerusalem" can well be all the churches, or all the nations. Jerusalem can be a symbol of the world, as well as a type of paradise.

Let every station be a little shrine of Christ alone; the last a sepulchre. Its door is closed and sealed. The tomb of Christ has no inscription. On its door could be the written words: "I am the Resurrection and the Life."

REV. PETER MORAN, C.S.P.

## POLITICS AND RECOVERY

New York. N. Y.

TO the Editor: It is entirely questionable if the classic arguments against "priming the pump" with public works have been again sustained. The method has not been allowed free play.

The government has established a skilled worker wage of from $1 to $1.20 per hour, with the provision that where a higher wage "prevails" it must be paid. In most large communities a higher wage does not "prevail" but is demanded and thus is said to "prevail." The result is that the taxpayers of the nation are paying a very high price for the work done—one entirely out of line with the costs of other services. As it is entirely uneconomic and therefore unprofitable for private industry to pay these virtual pre-depression wages, the government is left as virtually the sole employer of this class of labor, viz., that of the building trades; therefore its efforts end in a cul-de-sac; therefore the policy of spending public money to tide over an emergency is considered a failure.

Not wanting to openly challenge the A. F. of L., the President and his agents have from time to time argued that the annual wage is what counts and not the wage per hour: implying, of course, that a reduction of the amount of the latter would stimulate business and thus provide greater compensation per annum for the workers. The attitude of the labor leaders has clearly shown that they do not regard this idea with favor and they insistently demand what they are pleased to call the "prevailing wage" with the result that most of their followers are on relief at the taxpayer's expense.

It is a clear case of an organized minority inflicting its wishes on the majority; it is actually class legislation. Nor it is unallied with the government's support of monopolistic prices for building materials, notably steel and cement. Even the redoubtable Borah while he inveighs against the monopolies of capital fails to include in his anathema the monopoly of labor.

Our recovery is thus bedevilled with politics and we must continue to patch our poverty with proverbs until this evil alliance is dissolved.

PONTIFEX.

## THE MYSTICAL BODY

Peterborough, Canada.

TO the Editor: Personally I can see no reason for calling Christians names or by names, and the doing so is a stumbling-block to the uninitiated. They do not understand it. To the fallow unprejudiced mind, the one I suppose you hope to reach, Christianity appears as something to be shown, not necessarily to be demonstrated; something that inductively will appear to be what is claims to be. That is what the unprejudiced inquirer is looking for and the first thing that halts him is the bare, bald fact that the weak go to the wall. In countless millions of cases, children, the innocent, the defenseless, are all crushed to death without a hand's being raised to defend or help them. That is what makes doubters and worse of the bulk of decent humanity, and until there is some real (not occasional) evidence of the intervention of Providence in such cases, it is to be expected that most people will shrug their shoulders and pass on. Why, they ask, is such a thing our duty, alone.

READER.

## CATHOLIC MAGAZINES

Boston, Mass.

TO the Editor: I should like to tell Susannah F. Lange that she can always find THE COMMONWEAL and, I think, other of the more important Catholic magazines, at the New England News Company, 93 Arch Street, Boston. However, I entirely agree with her as to the difficulty of finding Catholic periodicals in Catholic bookstores here, and the pity that this should be so.

HELEN C. BACON.

Glace Bay, Nova Scotia.

TO the Editor: Just a line or two regarding the availability of Catholic magazines. In Cincinnati, summer before last, I had to walk untold blocks, in a broiling June sun, to find THE COMMONWEAL in the only store which handles it in the entire city as far as I know. In Sydney, Nova Scotia, the Catholic bookstore there has never heard of *America;* I was offered *Young America* and *Real America,* but this store has not yet discovered *America.* In Glace Bay here, the same sad story, while a non-Catholic bookstore not only handles *America* (and THE COMMONWEAL and, yes, *G. K.'s Weekly*), and what's more the proprietor reads them occasionally.

ANTHONY TRABOULSEE.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Books

## For Younger Readers

AMID rumors of war, upheaval and distress the nursery rhyme remains, which with the child's prayer is one of the foundations upon which another age, maybe a little superior to this one, can be reared. I fancy that is not a bad way to start this year's survey of books for children, since it is even yet the exceptional parent who realizes that a youngster's reading is as least as important as his spinach. Why have so many mothers lost the ancient, excellent art of reading aloud? Why is it so customary for even tiny tots to sit by the hour fingering a radio dial?

You may say that finding the right books is difficult. Well, for the sake of the hurried reader I have ventured to make a quite personal selection of seven titles from the season's offerings. Starting from the bottom up, there is "The Sun, the Moon and a Rabbit," a collection of Mexican legends by Amelia Martinez del Rio, which Jean Charlot has illustrated (Sheed and Ward. $3.00). The pictures are quite modernistic; the short and crisply told legends are ancient, and sometimes very beautiful. Almost any imagination should be stirred by so worth-while and unusual a book. "Honk the Moose" is good enough to be termed an American legend, though Phil Stong, the author, would no doubt insist that it is all most realistic and plausible. At any rate, the Moose wanders into a small Minnesota town and makes himself quite at home, his especial friends being two small boys. There are many full-page illustrations by Kurt Wiese, whose Moose has a positively kind face (Macmillan. $2.00).

To Padraic Colum's stories very many children are indebted for their knowledge of Irish and other mythological heroes. His latest, "The Legend of St. Columba," is narrated with customary grace and spirit. It tells the story of Colum-cille who became a saint, after having to struggle for what he thought good. The rich but never cloying garb of Celtic imaginativeness gives the book extraordinary charm. There are black-and-white drawings by E. Mackinstry (Macmillan. $2.25). It seems to me a better story could hardly be found for boys and girls just beyond ten.

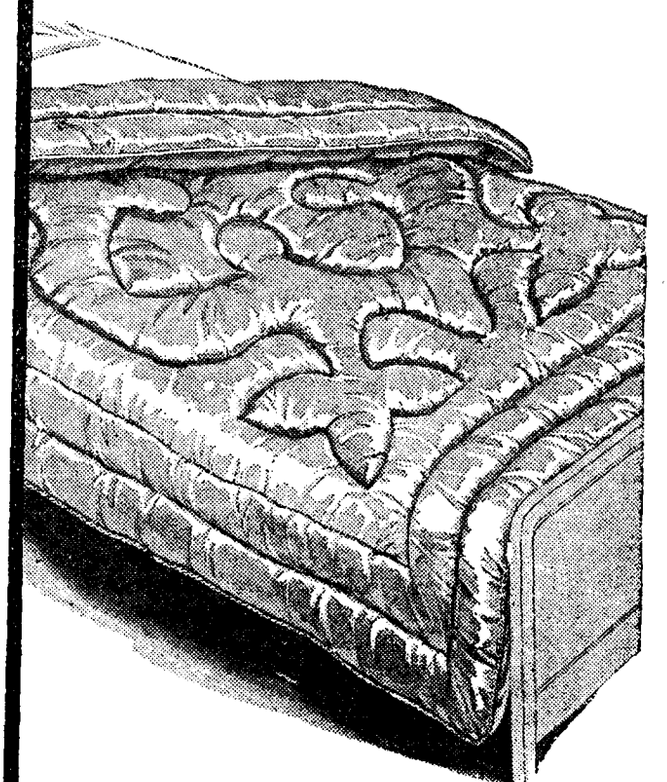
Louis Untermeyer's anthology, "Rainbow in the Sky," ranges from nonsense rhymes to William Wordsworth, and makes good use of such amiable and too frequently ignored pieces as "John Gilpin's Ride." The classification is excellent; the typography practical and attractive. The volume lacks an assortment of religious poems, but covers everything else very well (Catholic parents can supplement it with Blanche Thompson's "With Harp and Lute"). Mr. Untermeyer's introductions to the several sections are agreeable (Harcourt, Brace. $3.00). "Drums of Monmouth," by Emma Gelders Sterne, is our choice of a historical novel for those in their teens. It has a fascinating subject—the life and adventures of Philip Freneau, poet, during the American Revolution—and conveys a great deal of information about the troubled but always significant times of George Washington. One


**B. ALTMAN & CO.**

FIFTH AVENUE NEW YORK

**satin down quilts . . .**

**luxurious coverlets in heavy all-silk satin combined with pure white down 19.50**



**a particularly good buy for yourself, for a gift. Light in weight . . . like a piece of fluff to the touch. Blue, rose, green, maroon, rust, beige, brown; also in two-tone reversibles. Cambric interlining; cut size, 72 x 84 in. fourth floor**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Next Week

**SOME IMPRESSIONS OF GERMANY, by Victor Green, are horrible, with a calm and deep horror. Even the most lurid accounts of the physical atrocities associated with Hitlerism bring the reader no more blood-chilling realization of Nazi ruthlessness and direction than this sincere, restrained analysis of the attack on the Catholic religion. An onslaught against the soul and mind, unrestrained by a shade of moral scrupulousness, makes the animal brutality of the "Brown Book" healthy, summer reading by comparison. Walter Le Beau, who gave us the brilliant article last year which we called "Are Dogmas Important?" now furnishes us with DOGMA IN COLLEGE EDUCATION, a sequel which again exhibits the paradoxical (to modernists) vitality of comprehended dogma. The knowledge of being, the grasp of purpose are shown as a necessary foundation for the moral activity and liturgy we tend to enter unprepared, without sufficient intellectual motivation and so without Christian solidity. UNCLE SAM AND THE SOVIETS, by Oliver McKee, jr., points out that after two years of normal diplomatic relations with the U.S.S.R., the state of our hopes and fears in relation to Russia are just about exactly where they were during the fifteen years of non-recognition. The problems of debts, trade and revolutionary activity are elucidated, and the mysterious problem of eastern diplomacy brought to attention. Cram Raffe tells about RELIEF WORK: NON-MANUAL. It is a case record of an intellectual trying to survive when the only method the community offers is motivated from an eminence completely above a man's sight and effected through mechanisms which in this instance can hardly be said ever to come down to the reality of a person and his human wants.**

might wish, of course, that the author had written with a greater feeling for drama and with a greater flare for story-values as such (Dodd, Mead. $2.50). Parents who desire informative reading for their older children will find "The Sea for Sam," by W. Maxwell Reed and Wilfrid S. Bronson, a very interesting book (Harcourt, Brace. $3.00). In a series of chapters which combine scientific knowledge and fascinating style, the authors describe the sea and the life it contains. The point of view is, to be sure, a little more naturalistic than the Catholic editor would adopt, but cannot be termed materialistic.

The final volume in the chosen seven is not for children at all, but only for those who have children. But is so good, and incidentally so well-packed, a book that it merits the equivalent of the assorted stars which anthologists place beside their favorites. Mr. Walter de la Mare has combed the records of childhood, as left by many men and women, most of whom are literary—a natural adjective since most recollection is the achievement of the literary. "Early One Morning" is, however, also an interpretation of this evidence, done with a most charming deftness and sympathy. I do not know when there has appeared a better or more attractive study (Macmillan. $5.00).

Returning to the nursery, we find that once again there is no dearth of pretty good things. "The Santons Go to Bethlehem," by Helen Hill and Violet Maxwell, is a collection of Provence folk-tunes, arranged to form a little Christmas play with music (Macmillan. $2.00). Teachers should find it worth considering. Marjorie Flack has an interesting theme in "Humphrey," which tells the story of a turtle who lived for a hundred years in a Massachusetts pond, and watched all the changes—for example, the coming of railroads—take place. In addition, considerable pains are taken to describe the lives and habits of turtles. The book should appeal to the imaginations of smaller children (Doubleday, Doran. $2.00). In "St. Thomas Aquinas, Angel of the Schools" Raissa Maritain has tried to bring a great saint's life within the boundaries of youthful experience (Sheed and Ward. $1.25). One feels that the attempt is only partly successful, but the book is nevertheless charming. "Lucky Mrs. Ticklefeather" is a nonsense story about an old lady's pet bird and the resulting confusion. The modern manner, in which Dorothy Kunhardt customarily indulges, is reflected in both text and drawings (Harcourt, Brace. $1.25). Barnyard animals, notably Sandy the shepherd dog, figure in Mary Gould Davis's absorbing story of what happened on a Maine farm, "Sandy's Kingdom." It may be an incredible book, but it is entertaining (Harcourt, Brace. $1.75). Tammie, a Scottie who never says die, is the hero of "There was Tammie," a delightful book for younger children by Dorothy and Marguerite Bryan. Charming drawings and well-planned typography help to produce something the nursery will be absorbed in for many a day (Dodd, Mead. $1.00). Telling short stories for young children while staying within the limits of their experience is a feat which Verna Hills manages nicely, indeed, in "Here Comes Peter." The pictures are by Eleanora Madsen (Lothrop,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Lee and Shepard. $1.50). Peter is a suburban boy who visits the city and does various other things. Quite similar in feeling, though the narrative remains continuous, is "The Lost Leopard," by Eleanor Frances Lattimore. Here an English boy does and sees much that should interest young Americans (Harcourt, Brace. $2.00).

Children who are past seven have many books from which to choose. Creighton Peet has experimented in the art of telling stories for children with the help of a camera. "Captain Teddy and Sailor Chips" is really good, the subject-matter having to do largely with a boy's interest in ships. Most of the photographs are excellent (Loring and Mussey. $2.00). "Luck of the Roll and Go" is the narrative of a cat who rather unexpectedly put out to sea. It is fortunate he did so because Ruth and Latrobe Carroll can tell about life aboard a vessel bound for the Antarctic in a manner that merits warm approval. Two other stories about animals are "Adventures in Puddle Muddle," by Mary Graham Bonner (Dutton. $2.00) and "Sammy the Baby Seal," by Mabelle Halleck St. Clair (Harcourt, Brace. $1.25). Phyllis Ayer Sower's "The Lotus Mark" is a story, fairly well told, of a boy's experiences in a Siamese Buddhist temple, where he becomes a "priest boy" and enjoys several adventures (Macmillan. $1.75). "John Whopper, the Newsboy" is a reprint of a story first published in 1870, recounting the experiences of a young man who fell into a hole and landed in China. The little book is an interesting curio (Longmans, Green. $.75). "Pickpocket Songs," by Edna Becker, meets the demand for new juvenile verse (Caxton Press. $1.50). It is uneven, but sometimes good, as witness:

"This morning all the clouds set out
In dresses clean and white;
They sailed away, and not a sign
Was seen of them till night.

"Then they came slowly straggling back
Their dresses dirty gray;
I think those naughty little clouds
Played in the mud all day."

The older girl has much to anticipate. Elizabeth Coatsworth is always a fine story-teller, but it has obviously helped her to delve in Southern tradition and background, for "The Golden Horseshoe" is really most interesting. The heroine, Tamar, is partly of Indian descent, and this fact helps her to carry off a whole series of adventures brilliantly (Macmillan. $2.00). Southern, too, is "Patsy's Progress," by Rose B. Knox, but this story of feminine achievement in the nineties is for older girls who love to be told about details of clothing, schooling, dancing, et cetera (Dodd, Mead. $2.00). "Caddie Woodlawn," by Carol Ryrie Brink, is a story of frontier Wisconsin, told with unusual insight into youthful psychology. Caddie and the rest of her tribe ought to seem worth reading about to nearly every girl. I do not quite see how there could be a "prairie fire" on the Menomonie River, but otherwise the incidents, based on the recollections of a great-grandmother, are unimpeachable (Mac-

*New* HARPER *Books*

**SAINT AMONG SAVAGES**

By Francis X. Talbot, S. J.

The story of Isaac Jogues, intrepid pioneer, adventurer, victim of unbelievable cruelties at the hands of Indians, saint—who, when he landed beneath the rock of Quebec in 1636, had one ambition: to civilize and Christianize the red-skinned nations of this new world. A Catholic Book Club Selection. Illus. 466 pages. $3.50

**THE WOODCARVER OF TYROL**

By Edmund A. Walsh, S. J.

"In this little story of love, fidelity, sacrifice, tragedy and deep piety, Father Walsh offers a classic. The tale is spiritually inspiring, the telling is exquisite." —*News Letter; the Catholic Book Club.* With three woodcuts. Regular edition $1.00. Limited edition, signed by author and artists. Special paper and binding. $3.00

HARPER & BROTHERS
*Publishers* *New York*

*College of New Rochelle*

NEW ROCHELLE
Westchester County, New York
*Conducted by Ursuline Nuns*

✦

International Standing
Accredited by the Association of American Universities

✦

Art, Commerce, Home Economics, Journalism and Sociology.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**The Maryknoll Sisters**

*announce the opening of their*

**CHRISTMAS DISPLAY**

**N. W. cor. Vanderbilt Ave. at 47th Street**
**New York City**

| | | |
|---|---|---|
| Books | Brasses | Dolls |
| Linens | Handkerchiefs | Toys and Novelties |
| Lingerie | Convent-made Candies, | Xmas Cards |
| Lacquer Ware | Jellies, Fruit Cake, etc. | Altar Linens, Vestments |

And a variety of other fascinating articles.

***They invite you to see their wares and stretch your holiday budget.***

Missionary priests, sisters and brothers call to you to think of them in their heroic labors in spreading God's Kingdom on earth and saving immortal souls.

You are answering also the call of the Master:—"'Going, therefore, teach ye all nations'" when you enroll yourself as a member. When you send us a stringless gift. When you place us in your last will and testament. You share in all the masses, prayers and good works of our missionaries the world over in home and foreign mission fields.

**THE SOCIETY FOR THE PROPAGATION OF THE FAITH**

**462 Madison Ave. (cor. 51st St.) New York City**

Rev. Thomas J. McDonnell, Director — Rev. John J. Scally, Ass't Director

Phone—PLaza 3-4476

**Madonna House Benefit Shop**

***Proceeds for the poor of the Lower East Side***

**QUEENSBORO BRIDGE MARKET**
**59th Street and First Avenue**
**Telephone EL 5-4794**

**We Need**

**Furniture**

**House Furnishings**

**Clothing**

**A truck will call for anything you do not want.**
**Help the victims of the unemployment situation!**

**MADONNA HOUSE**

**169-175 Cherry Street** — **New York City**

**IRISH ARTS AND INDUSTRIES**

***Books on Ireland from all publishers***
***Historical, Musical and Fiction***

Belleek china, laces, handkerchiefs, table linens, steamer rugs, poplin ties, Kapp and Peterson smoking pipes make ideal selections for early Christmas shopping.

***Complete catalogue on request.***

**IRISH INDUSTRIES DEPOT**

**780 Lexington Ave. near 60th St.** — **New York City**

millan. $2.00). The flavor of fairy-land is marked throughout "The Turf-Cutter's Donkey," by Patricia Lynch, for which Jack B. Yeats has drawn some agreeable pictures. It is an Irish story to the core; and my advice to young ladies of twelve is: if you have to miss all the rest (save, perhaps, the Coatsworth book), take this: reading it makes one feel so—well, comfortable is the word, I guess (Dutton. $2.00). A detective story for girls, with daubs of romance here and there, is achieved by Elizabeth Morse in "The Whistling Snake." The background is Siamese; the characters dash about violently, but are fairly interesting (Dutton. $2.00). "Lost Corner," by Charlie May Simon, is a book about youthful goings-on in the Ozarks. It has moments of great beauty and rapt interest; the pictures, by Howard Simon, rank with the best of the year's illustrations (Dutton. $2.00). "Good-bye for the Present," by Eleanor Acland, is for mothers rather than young people, recounting as it does the story of the author's girlhood and that of her little dead daughter. Lady Acland writes beautifully (Macmillan. $2.50).

Boys can go romping through whole reaches of literature intended for their benefit. A book which can rightfully demand interested attention and respect is Hubert V. Coryell's "Indian Brother," a tale of the wars between France and Britain for the possession of the American colonies. It is, perhaps, a little unfortunate that the author has chosen Père Rale, a fighter to the end, to represent Catholic missionaries. Striking pictures by Henry C. Pitz embellish the volume, which is to a great extent based on historical fact (Harcourt, Brace. $2.50). L. A. G. Strong is always dependable, and "Fortnight South of Skye" (Loring and Mussey. $1.75) finds him taking two likable lads into the Highlands for an eventful holiday. But the real event to chronicle is undoubtedly the fact that Clifton Lane was chosen to supply the illustrations. They are just right. Last year Hildegarde Hawthorne related the story of her famous ancestor in a way young people appreciated. "Youth's Captain" is a similar biography of Emerson, and I am sorry to admit that I like it rather considerably less (Longmans, Green. $2.00). "Bob Flame, Rocky Mountain Ranger," by Dorr G. Yeager, is high-class writing about life in the open. It is written in a style older boys can follow, and keeps the interest alive till the last (Dodd, Mead. $2.00). "The House of Many Tongues," by Fjeril Hess, might almost be described as a book with a purpose, since its vivid account of events in post-war Europe stresses the value of international friendship (Macmillan. $2.00). The publisher has extracted the earlier chapters from Lincoln Steffens's magnificent autobiography, hoping to create a juvenile thereby. But though "Boy on Horseback" is interesting, it seems hardly able to stand alone (Harcourt, Brace. $2.00). Frederic Nelson Litten supplies honest-to-goodness adventure in "Rhodes of the Leathernecks," a book about plane piloting and revolution in Haiti. It is a thriller, snappily written and filled with aeronautical terms. You will know whether your son cares for all that (Dodd, Mead. $2.00). Other boys' books include "Three Sides of the Agiochook," by Eric P. Kelly, a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

veteran writer of juvenile fiction (Macmillan. $2.00), and "Moccasins on the Trail," by Wolfe Thompson, modernized J. F. Cooper with a few good pictures by Richard H. Rodgers (Longmans, Green. $2.00).

Among the miscellaneous juveniles are several which serve a practical educational purpose. William Clayton Pryor and Helen Slowman Pryor offer two —"The Glass Book" and "The Steel Book"—which introduce younger readers into the mysteries of these two crafts, with the help of many pictures and brief explanatory tests (Harcourt, Brace. $1.00 each). Jeanette Eaton has described very lucidly and well what goes on "Behind the Show Window," the book being a veritable introduction to the story of modern commerce for older boys and girls. There are many good photographs (Harcourt, Brace. $2.50). "Grindstone Farm," by Henry B. Lent, is a very interesting, chattily written description of life on a farm. City children in particular will appreciate the book (Macmillan. $1.75). A collection of Christmas stories, entitled "Merry Christmas to You," has been edited very skilfully by Wilhelmina Harper (Dutton. $2.00). The same publishers offer "The Russian Journal and other Selections from the Work of Lewis Carroll," which is edited by John Francis McDermott. This volume contains a fulsome introduction and sells for $3.00.

And that is that. We trust that children's week has been a very happy one, and that books will be part of every Christmas morning surprise.

GEORGE N. SHUSTER.

## A Popular Composer

*Ethelbert Nevin, by John Tasker Howard. New York: Thomas Y. Crowell Company.* $3.50.

NO ONE who has heard "The Rosary" (and who hasn't?) needs to be introduced to the name of Ethelbert Nevin. Few, however, are likely to know anything about the composer behind that name; and it is here that Mr. Howard comes to our assistance with a biography so complete and factual that all our questions are automatically answered.

Need it be recalled that Ethelbert Nevin was born near Sewickly, Pennsylvania, November 25, 1862? He was something of a child prodigy, high strung and nervous in temperament. The greater part of his serious musical studying was done abroad, particularly in Berlin. Mr. Howard sees him as a student, persistent, ambitious, frequently discouraged, who later in life and deep in a musical career struggles with poverty, is ambitious to write something really fine and sometimes is almost desperate. No one realized more clearly his limitations than did Nevin himself. He was right, too, in his feeling that he must look to Europe for his inspiration because "his musical speech was continental rather than inherently American." It is probable that by the time of his death in 1901 his best work had been done.

One doesn't hear "Narcissus" so often nowadays, but one can appreciate how Mr. Nevin felt about playing the "nasty" little piece so often. Much the same way, no doubt, Mr. Rachmaninoff must feel about his famous

**ARE YOU TIRED — NERVOUS — CONVALESCING**
from illness? Come and rest in the sunshine and invigorating sea air of Newport, R. I.! Delicious food—pleasant rooms—open fires and private baths if desired. Well heated—elevator—large, sunny piazzas overlooking Narragansett Bay—spacious grounds. Daily Mass. Reasonable terms. Nursing care when required. Under the direction of the Sisters of the Holy Ghost.
**STELLA MARIS REST HOUSE**
NEWPORT, RHODE ISLAND Telephone NEWPORT 1000

**MT. ST. MARY-ON-THE-HUDSON**
Newburgh, New York, offers your daughter
1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York and the Association of the Middle States and Maryland.
3. Modern fireproof buildings.
4. Sixty-eight acre camps overlooking the Hudson.
5. Athletic field and new Gymnasium.
Illustrated booklet upon request. Sisters of St. Dominic

**VISITORS TO ENGLAND**
Catholic gentleman (Stonyhurst) aged thirty will be glad to show England to American visitors, individuals or family. If required his wife, late secretary to a foreign embassy, will assist. All arrangements for transportation of any kind can be made in advance, also all collateral services. Highest American references will be given.
Enquiry J. P., Box 500, COMMONWEAL office.

**BETHANY REST HOUSE**
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Mr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

**Bind Every Volume**
*Volume XXIII Now Ready*
In response to numerous requests from subscribers we have arranged to supply attractive binders for individual volumes of THE COMMONWEAL.
The binders are loose leaf with a capacity of twenty-six issues. They are handsomely bound in red imitation leather with stiff covers, red skytogen lined. The backbone of the cover is stamped in gold with the number of the volume and its inclusive dates. The price of the binder is $1.90 postage paid to any address.
In ordering the binders specify the number of copies you desire and the number of the volume. Please indicate if you wish to be placed on our list to receive future binders as issued.
THE COMMONWEAL
386 Fourth Avenue
New York City

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**College of Notre Dame of Maryland**
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
*Affiliated with the Catholic University of America*
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
*Resident and Day Pupils* *Address Secretary*

**ROSEMONT COLLEGE**
**Rosemont, Pa.**
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

**ACADEMY OF ST. JOSEPH**
IN-THE-PINES
BRENTWOOD, LONG ISLAND
***Boarding School for Young Ladies***
(Preparatory Collegiate) Affiliated with the State University
**Complete Courses in Art, Vocal and Instrumental Music**
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

**GOOD COUNSEL COLLEGE**
**White Plains**
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Science, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

**COLLEGE OF SAINT TERESA**
WINONA, MINNESOTA
***For the Higher Education of Catholic Women***
Registered for Teacher's License by the New York Board of Regents. Accredited by the Association of American Universities. Holds membership in the North Central Association of Colleges. Confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Nursing. Trains High School Teachers; trains Vocational Specialists.
***Attendance Exclusively Collegiate***
***Address:*** **THE SECRETARY, Box K**

**TRINITY COLLEGE**
WASHINGTON, D. C.
***An Institution for the Higher Education of Women***
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
***For particulars, address***
THE REGISTRAR OF THE COLLEGE

**Ravenhill**
GERMANTOWN, PENNA.
**Boarding and Day School for Girls**
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

**St. Hilda Guild, Inc.**

**Church Vestments, Altar Linen**
**Ecclesiastical Embroidery**
***Conferences with reference to the adornment of churches***
**Old Embroidery Transferred**
**147 EAST 47th ST. NEW YORK**
ELdorado 5-1058

"Prelude," or Paderewski about his "Minuet." But the long-suffering public can but wish a ban might be placed upon maudlin sopranos and would-be baritones who think "The Rosary" and "Mighty Lak a Rose" best express their personalities. We quite believe Mr. Howard when he says, speaking of "The Rosary": "The little song is an almost perfect work of art." It has appealed to millions of listeners of various nationalities over a long period of years; and if it had been the composer's sole production Mr. Paul—surely the best father-in-law any musician ever had—would have been justified in his faith in the "genius" of Ethelbert Nevin.

DORIS CUNNINGHAM.

## A Penniless Poet

*Stand and Give Challenge, by Francis MacManus. New York: Loring and Mussey.* $2.00.

THIS is a wild and passionate story of adventures which come so thick and fast that often they strain credulity. The book, nevertheless, has power. It has a poignancy of common experience in spite of so many of the experiences being so uncommon.

To begin with and at all times, it is very Irish. The scene is Ireland in 1740 at the time of the cruelest, most murderous oppression of the people, when starving women and children, shooting and beating the men, were considered by the absentee landlords and gentry only the proper ways to treat the poor.

Thus the book is passionate with indignation. It is wild with wild Irishisms, rather star-reaching talk and guileless brawling which all played into the very hands of the cool and crafty oppressors. Fighting, profane and fair love, *Weltschmerz,* nature notes and grim death are woven together in a richly compressed matrix which, as has been implied, is often artless, but nevertheless has tumultuous life. The penniless scholar and poet who is the chief character is beset by the troubles from without which are suffered in common by his own people, and also by his own disordered inclinations. Through the latter he is the worst enemy of his best and most self-sacrificing friends. Their virtues therefore shine by contrast with his lack of almost all the virtues except a vital fortitude and a final grim honesty in the face of bitter wisdom.

FREDERIC THOMPSON.

## CONTRIBUTORS

JOHN MARION EGAN, who writes on current affairs, sends this article from Wisconsin.

CHARLES R. JOY is administrative vice-president of the American Unitarian Association.

TERENCE O'DONNELL is the author of two novels and contributes to current periodicals.

T. SWANN HARDING is the author of "Fads, Frauds and Physicians," "The Joy of Ignorance" and "TNT, Those National Taxeaters."

DORIS CUNNINGHAM is a critic who writes on literary and musical topics.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED